



In the name of Allah: the Compassionate, the Merciful

سورة فصلت

FUSILAAATH

HA-MIM AS-SAJDAH

Explained in Detail

54 verses

Sura # 41 | Makkah

Name

The name of this Surah is composed of two words, *Ha-Mim* and *As-Sajdah*, which implies that it is a Surah which begins with *Ha-Mim* and in which a verse requiring the performance of *sajdah* (prostration) has occurred.

Period of Revelation

According to authentic Traditions, it was sent down after the affirmation of the Faith by Hadrat Hamzah and before the affirmation of the Faith by Hadrat Umar. Muhammad bin Ishaq, the earliest biographer of the Holy Prophet, has related on the authority of Muhammad bin Ka'b al-Qurzi, the famous follower of the Companions, that one day some of the Quraish chiefs were sitting in their assembly in the Masjid al-Haram, while in another corner of the Mosque there was the Holy Prophet sitting by himself. This was the time when Hadrat Hamzah had already embraced Islam and the people of the Quraish were feeling upset at the growing numbers of the Muslims. On this occasion, Utbah bin Rabi'ah (the father-in-law of Abu Sufyan) said to the Quraish chiefs: "Gentlemen, if you like I would go and speak to Muhammad (upon whom be Allah's peace and blessings) and put before him some proposals; maybe that he accepts one of them, to which we may also agree, and so he stops opposing us." They all agreed to this, and Utbah went and sat by the Holy Prophet. When the Holy Prophet turned to him, he said: "Nephew, you know the high status that you enjoy in the community by virtue of your ancestry and family relations, but you have put your people to great trouble: you have created divisions among them and you consider them to be fools: you talk ill of their religion and gods, and say things as though all our forefathers were pagans. Now listen to me and I shall make some suggestions. Consider them well: maybe that you accept one of them." The Holy Prophet

said: "Abul Walid, say what you want to say and I shall listen to you." He said, "Nephew, if by what you are doing, you want wealth, we will give you enough of it so that you will be the richest man among us; if you want to become an important man, we will make you our chief and will never decide a matter without you; if you want to be a king, we will accept you as our king; and if you are visited by a jinn, whom you cannot get rid of by your own power, we will arrange the best physicians and have you treated at our own expense." 'Utbah went on speaking in this strain and the Holy Prophet went on listening to him quietly. Then he said, "Have you said, O Abul Walid, what you had to say?" He replied that he had. The Holy Prophet said: "Well, now listen to me." Then pronouncing *Bismillah ir Rehman-ir-Raihm* he began to recite this very Surah, and Utbah kept on listening to it, putting his hands behind his back and leaning on them as he listened. Coming to the verse of prostration (v. 38) the Holy Prophet prostrated himself; then raising his head, said, "This was my reply, O Abul Walid, now you may act as you please." then Utbah arose and walked back towards the chiefs, the people saw him from afar, and said: "By God! Utbah's face is changed. He does not look the same man that he was when he went from here." Then, when he came back and sat down, the people asked, "What have you heard?" He replied, "By God! I have heard something the like of which I had never heard before. By God, it's neither poetry, nor sorcery, nor magic. O chiefs of the Quraish, listen to what I say and leave this man to himself. I think what he recites is going to have its effect. If the other Arabs overcome him, you will be saved from raising your band against your brother, and the others will deal with him. But if he overcame Arabia, his sovereignty would be your sovereignty and his honor your honor." Hearing this the chiefs spoke out: "You too, O father of Walid, have been bewitched by his tongue." Utbah replied, "I have given you my opinion; now you may act as you please." (Ibn Hisham, vol. I, pp. 313-314).

This story has been narrated by several other traditionists also on the authority of Hadrat Jabir bin Abdullah in different ways, with a little variation in wording. In some traditions it has also been related that when during the recitation the Holy Prophet had come to verse 13, viz. "If they turn away, say to them: I warn you of a thunderbolt the like of which had visited the Ad and the Thamud," Utbah had spontaneously placed his hand on the Holy Prophet's mouth, and said: "For God's sake, have mercy on your people." Afterwards he justified his action before the Quraish chiefs, saying: "You know that whatever Muhammad says is always fulfilled; therefore, I feared lest a torment should descend on us." (For details, see *Tafsir Ibn Kathir*, vol. IV, pp. 90- 91; *Al Bidayah wan-Nihayah*, vol. III, p. 62).

Theme and Subject Matter

In the discourse that Allah sent down in response to what Utbah said, no attention whatever was paid to the absurd proposals that he had made to the Holy Prophet. For what he had said was, in fact, an attack on the Holy Prophet's intention and his intellect. His assumption was that as there was no possibility of his being a Prophet and the Quran being Allah's Revelation, inevitably the motive of his invitation must either be the desire to obtain wealth and political power, or, God forbid, he had lost his reason. In the first case, he wanted to make a bargain with the Holy Prophet; in the second, he was insulting him when he said that the Quraish chiefs would have been cured of his madness at their own expense. Obviously, when the opponents come down to such absurd things, no gentleman would like to answer them, but would ignore them and say what he himself had to say.

Therefore, ignoring what Utbah said, this Surah makes antagonism its subject of discussion, which the unbelieving Quraish were showing stubbornly and wickedly in order to defeat the message of the

Qur'an. They would say to the Holy Prophet, "You may try however hard you try: we would not listen to you. We have put coverings on our hearts and we have closed our ears. There is a wall between you and us, which would never let us meet together."

They had given a clear notice to the Holy Prophet to the effect: "You may continue your mission of inviting the people to yourself, but we would go on opposing you as hard as we can to frustrate your mission."

For this object they had devised the following plan: Whenever the Holy Prophet or a follower of his would try to recite the Qur'an before the people, they would at once raise such a hue and cry that no one could bear anything.

They were desperately trying to misconstrue the verses of the Qur'an and spread every kind of misunderstanding among the people. They misconstrued everything and found fault even with the straightforward things. They would isolate words and sentences from their right context, from here and there, and would add their own words in order to put new meanings on them so as to mislead the people about the Quran and the Messenger who presented it.

They would raise strange objections a specimen of which has been presented in this Surah. They said, "If an Arab presents a discourse in Arabic, what could be the miracle in it? Arabic is his mother tongue. Anyone could compose anything that he pleased in his mother tongue and then make the claim that he had received it from God. It would be a miracle if the person would suddenly arise and make an eloquent speech in a foreign tongue which he did not know. Then only could one say that the discourse was not of his own composition but a revelation from God."

Here is a resume of what has been said in answer to this deaf and blind opposition:

1. The Qur'an is most certainly the Word of God, which He has sent down in Arabic. The ignorant people do not find any light of knowledge in the truths that have been presented in it plainly and clearly, but the people of understanding are seeing this light as well as benefiting by it. It is surely Allah's mercy that He has sent down this Word for the guidance of man. If a person regarded it as an affliction, it would be his own misfortune. Good news is for those who benefit by it and warning for those who turn away from it.
2. If you have put coverings on your hearts and have made yourselves deaf, it is none of the Prophet's job to make the one hear who does not want to hear, and the one who does not want to understand understand forcibly. He is a man like you; he can make only those to hear and understand, who are inclined to hear and understand.
3. Whether you close down your eyes and ears and put coverings on your hearts, the fact, however, is that your God is only One God, and you are not the servant of any one else. Your stubbornness cannot change this reality in any way. If you accept this truth and correct your behavior accordingly you will do good only to yourselves, and if you reject it, you will only be preparing your own doom.
4. Do you have any understanding as to whom you disbelieve and with whom you associate others in divinity? It is with regard to that God Who has created this limitless universe, Who is the Creator of the earth and heavens, from Whose blessings you are benefiting on the earth, and on Whose provisions you are being fed and sustained. You set up His mean creatures as His associates and then you are made to understand the truth you turn away in stubbornness.

5. If you still do not believe, then be aware that a sudden torment is about to visit you, the like of which had visited the Ad and the Thamud, and this torment also will not be the final punishment of your crimes, but there is in addition the accountability and the fire of Hell in the Hereafter.
6. Wretched is the man who gets as company such satans from among men and jinn, who show him nothing but green and pleasant, who make his follies seem fair to him, who neither let him think aright himself nor let him hear right from others. But on the Day of Reckoning when their doom overtakes them, each one of them will say that if he happened to get hold of those who had misled and deceived him in the world, he would trample them under his foot.
7. This Quran is an unchangeable Book. You can not defeat it by your machinations and falsehoods. Whether falsehood comes from the front or makes a secret and indirect attack from behind, it cannot succeed in refuting it.
8. Today when this Quran is being Presented in your own language so that you may understand it, you say that it should have been sent down in some foreign tongue. But had We sent it in a foreign tongue for your guidance, you would yourselves have called it a joke, as if to say, "What a strange thing! The Arabs are being given guidance in a non- Arabic language, which nobody understands." This means that you, in fact, have no desire to obtain guidance. You are only inventing ever new excuses for not affirming the faith.
9. Have you ever considered that if it became established that the Qur'an was really from Allah, then what fate you would meet by denying it and opposing it so vehemently as you do?
10. Today you do not believe but soon you will see with your own eyes that the message of this Qur'an had pervaded the whole world and you have yourselves been overwhelmed by it. Then you will come to know that what you were being told was the very truth.

Besides giving these answers to the opponents, attention has been paid to the problems which the believers and the Holy Prophet himself were facing in that environment of active resistance. Not to speak of preaching the message to others, the believers were even finding it difficult to follow the way of the Faith. Any one about whom it became known that he had become a Muslim, life would become an agony. As against the dreadful combination of the enemy and its all pervading power, they were feeling utterly helpless and powerless. In this state, in the first place, they were consoled and encouraged, as if to say: "You are not, in fact, helpless and powerless, for any person who believes in God as his Lord and adheres to this belief and way of life resolutely, God's angels descend on him and help and support him at every stage, from the life of this world till the Hereafter." Then they were encouraged with the consolation: "The best man is be who does good, invites others to God and proclaims firmly that he is a Muslim."

The question that was vexing the Holy Prophet at that time was as to how he should carve out a way of pre-aching his message when he had to face such heavy odds on every side. The solution he was given to this question was: "Although apparently the obstacles seem to be insurmountable, the weapon of good morals and character can smash and melt them away. Use this weapon patiently, and whenever Satan provokes you and incites you to use some other device, seek refuge in Allah."

The Holy Quran

Explained in Details

Sura # 41 – 54 Verses - Makkah

سورة فصلت

حم 1

Ha Mim

حم

Translit	<i>Hā-Mīm</i>
AhmedAli	حم
Jalandhry	حم
YusufAli	Ha Mim.
M.Khan	Hā Mīm [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings.]
Pickthal	Ha. Mīm.
Shakir	Ha Mim!

تَنْزِيلٌ مِنَ الرَّحْمَنِ الرَّحِيمِ 2

The Most Beneficent	الرَّحْمَنِ	From	مِنْ	A revelation	تَنْزِيلٌ
				The Most Merciful	الرَّحِيمِ

Translit	<i>Tanzīlun Mina Ar-Rahmāni Ar-Rahīmi</i>
AhmedAli	(یہ کتاب) بڑے مہربان نہایت رحم والے کی طرف سے نازل ہوئی ہے
Jalandhry	(یہ کتاب نازلے) رحمن و رحیم (کی طرف) سے اتری ہے
YusufAli	A Revelation from (Allah) Most Gracious, Most Merciful—
M.Khan	A revelation from (Allâh) the Most Gracious, the Most Merciful.
Pickthal	A revelation from the Beneficent, the Merciful,
Shakir	A revelation from the Beneficent, the Merciful Allah:

كِتَابٌ فُصِّلَتْ آيَاتُهُ قُرْآنًا عَرَبِيًّا لِقَوْمٍ يَعْلَمُونَ 3

Is Verses	آيَاتُهُ	Are explained	فُصِّلَتْ	A Book	كِتَابٌ
For people	لِقَوْمٍ	In Arabic	عَرَبِيًّا	Quran	قُرْآنًا
				Who know	يَعْلَمُونَ

Translit	<i>Kitābun Fuṣṣilat 'Āyātuḥu Qur'ānān `Arabīyān Liqawmin Ya`lamūna</i>
AhmedAli	کہ جس کی آیتیں عربی زبان میں علم والوں کے لیے واضح ہیں
Jalandhry	(ایسی) کتاب جس کی آیتیں واضح (المعانی) میں (یعنی) قرآن عربی ان لوگوں کے لئے جو سمجھ رکھتے ہیں
YusufAli	A Book, whereof the verses are explained in detail — a Qur'an in Arabic, for people who understand—
M.Khan	A Book whereof the Verses are explained in detail — a Qur'ân in Arabic for people who know.

The Holy Quran

Explained in Details

Sura # 41 – 54 Verses - Makkah

سورة فصلت

Pickthal	A Scripture whereof the verses are expounded, a Lecture in Arabic for people who have knowledge,
Shakir	A Book of which the verses are made plain, an Arabic Quran for a people who know:

بَشِيرًا وَنَذِيرًا فَأَعْرَضَ أَكْثَرُهُمْ فَهُمْ لَا يَسْمَعُونَ ﴿4﴾

But turn away	فَأَعْرَضَ	And warnings	وَنَذِيرًا	Giving glad tidings	بَشِيرًا
Not	لَا	So they	فَهُمْ	Most of them	أَكْثَرُهُمْ
				listen	يَسْمَعُونَ

Translit	<i>Bashirāan Wa Nadhīrāan Fa'a`raḍa 'Aktharuhum Fahum Lā Yasma`ūna</i>
AhmedAli	نوٹبری دینے والی ڈرانے والی ہے پھر ان میں سے اکثر نے تو منہ ہی پھیر لیا پھر وہ سنتے بھی نہیں
Jalandhry	جو بشارت بھی سناتا ہے اور خوف بھی دلاتا ہے لیکن ان میں سے اکثروں نے منہ پھیر لیا اور وہ سنتے ہی نہیں
YusufAli	Giving Good News and Admonition: yet most of them turn away, and so they hear not.
M.Khan	Giving glad tidings [of Paradise to the one who believes in the Oneness of Allāh (i.e. Islāmīc Monotheism) and fears Allāh much (abstains from all kinds of sins and evil deeds) and loves Allāh much (performing all kinds of good deeds which He has ordained)], and warning (of punishment in the Hell Fire to the one who disbelieves in the Oneness of Allāh), but most of them turn away, so they hear not.
Pickthal	Good tidings and a warning. But most of them turn away so that they hear not.
Shakir	A herald of good news and a warner, but most of them turn aside so they hear not.

وَقَالُوا قُلُوبُنَا فِي أَكِنَّةٍ مِّمَّا تَدْعُونَا إِلَيْهِ وَفِي آذَانِنَا وَقْرٌ وَمِنْ بَيْنِنَا وَبَيْنِكَ حِجَابٌ فَأَعْمَلْ إِنَّنَا عَامِلُونَ ﴿5﴾

In	فِي	Our hearts are	قُلُوبُنَا	And they say	وَقَالُوا
You invite us	تَدْعُونَا	From that which	مِمَّا	Coverings	أَكِنَّةٍ
Our ears	آذَانِنَا	And in	وَفِي	To it	إِلَيْهِ
And between you	وَبَيْنِكَ	And between us	وَمِنْ بَيْنِنَا	Deafness	وَقْرٌ
Verily We are	إِنَّنَا	So work you	فَاعْمَلْ	Is a screen (partition)	حِجَابٌ
				Working	عَامِلُونَ

Translit	<i>Wa Qālū Qulūbunā Fī 'Akinnatīn Mimmā Tad'ūnā 'Ilayhi Wa Fī 'Ādhāninā Waqrūn Wa MinBayninā Wa Baynika Ĥijābun Fā`mal 'Innā `Āmilūna</i>
AhmedAli	اور کہتے ہیں ہمارے دل اس بات سے کہ جس کی طرف تو ہمیں بلاتا ہے پردوں میں ہیں اور ہمارے کانوں میں بوجھ ہے اور ہمارے آپ کے درمیان پردہ پڑا ہوا ہے پھر آپ اپنا کام کیے بائیں ہم بھی اپنا کام کر رہے ہیں
Jalandhry	اور کہتے ہیں کہ جس چیز کی طرف تم ہمیں بلاتے ہو اس سے ہمارے دل پردوں میں ہیں اور ہمارے کانوں میں بوجھ (یعنی بہرلین) ہے اور ہمارے اور تمہارے درمیان پردہ ہے تو تم (اپنا) کام کرو ہم (اپنا) کام کرتے ہیں

The Holy Quran

Explained in Details

Sura # 41 – 54 Verses - Makkah

سورة فصلت

YusufAli	They say: "Our hearts are under veils, (concealed) from that to which thou dost invite us, and in ours ears in a deafness, and between us and thee is a screen: so do thou (what thou wilt); for us, we shall do (what we will!)."
M.Khan	And they say: "Our hearts are under coverings (screened) from that to which you invite us, and in our ears is deafness, and between us and you is a screen, so work you (on your way); verily, we are working (on our way)."
Pickthal	And they say: Our hearts are protected from that unto which thou (O Muhammad) callest us, and in our ears there is a deafness, and between us and thee there is a veil. Act, then. Lo! we also shall be acting.
Shakir	And they say: Our hearts are under coverings from that to which you call us, and there is a heaviness in our ears, and a veil hangs between us and you, so work, we too are working.

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ إِلَهُ وَاحِدٌ فَاسْتَقِيمُوا إِلَيْهِ وَاسْتَغْفِرُوهُ ۚ وَوَيْلٌ
لِّلْمُشْرِكِينَ ﴿٦﴾

I am	أَنَا	Only	إِنَّمَا	Say	قُلْ
It is inspired	يُوحَىٰ	Like you	مِثْلُكُمْ	A human being	بَشَرٌ
Your God	إِلَهُكُمْ	That	أَنَّمَا	To me	إِلَيَّ
So therefore take straight path	فَاسْتَقِيمُوا	One	وَاحِدٌ	Is God	إِلَهُ
And woe	وَوَيْلٌ	And seek forgiveness from Him	وَاسْتَغْفِرُوهُ ۚ	To Him	إِلَيْهِ
				To polytheists pagans	لِّلْمُشْرِكِينَ

Translit	<i>Qul 'Innamā 'Anā Basharun Mithlukum Yūhā 'Ilayya 'Annamā 'Ilahukum 'Ilahun Wāhidun Fāstaqīmū 'Ilayhi Wa Astaghfirūhu Wa Waylun Lilmushrikīna</i>
AhmedAli	آپ ان سے کہہ دیں کہ میں بھی تم جیسا ایک آدمی ہوں میری طرف یہی حکم آتا ہے کہ تمہارا معبود ایک ہی ہے پھر اس کی طرف سیدھے چلے جاؤ اور اس سے معافی مانگو اور مشرکوں کے لیے ہلاکت ہے
Jalandhry	کہہ دو کہ میں بھی آدمی ہوں جیسے تم۔ (ہاں) مجھ پر یہ وحی آتی ہے کہ تمہارا معبود خدائے واحد ہے تو سیدھے اسی کی طرف (متوجہ) رہو اور اسی سے مغفرت مانگو اور مشرکوں پر افسوس ہے
YusufAli	Say thou: "I am but a man like you: it is revealed to me by inspiration, that your God is One God: so stand true to Him and ask for His forgiveness." And woe to those who join gods with Allah—
M.Khan	Say (O Muhammad SAW): "I am only a human being like you. It is revealed to me that your Ilāh (God) is One Ilāh (God - Allāh), therefore take Straight Path to Him (with true Faith — Islāmic Monotheism) and obedience to Him, and seek forgiveness of Him. And woe to Al-Mushrikūn (the polytheists, idolaters, disbelievers in the Oneness of Allāh).
Pickthal	Say (unto them O Muhammad): I am only a mortal like you. It is inspired in me that your God is One God, therefor take the straight path unto Him and seek forgiveness of Him. And woe unto the idolaters,
Shakir	Say: I am only a mortal like you; it is revealed to me that your Allah is one Allah, therefore follow the right way to Him and ask His forgiveness; and woe to the polytheists;

الَّذِينَ لَا يُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ ﴿٧﴾

The Holy Quran

Explained in Details

Sura # 41 – 54 Verses - Makkah

سورة فصلت

Give	يُؤْتُونَ	Not	لَا	Those who	الَّذِينَ
In the Hereafter	بِالْآخِرَةِ	And they are	وَهُمْ	Charity	الزَّكَاةَ
		disbelievers	كَافِرُونَ	(they are)	هُمْ

Translit	Al-Ladhīna Lā Yu'utūna Az-Zakāata Wa Hum Bil-'Ākhirati Hum Kāfirūna				
AhmedAli	جو زکوٰۃ نہیں دیتے اور وہ آخرت کے بھی منکر ہیں				
Jalandhry	جو زکوٰۃ نہیں دیتے اور آخرت کے بھی قائل نہیں				
YusufAli	Those who pay not Regular Charity, and who even deny the Hereafter.				
M.Khan	Those who give not the Zakāt and they are disbelievers in the Hereafter.				
Pickthal	Who give not the poor-due, and who are disbelievers in the Hereafter.				
Shakir	(To) those who do not give poor-rate and they are unbelievers in the hereafter.				

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ﴿٨﴾

Believe	آمَنُوا	Those who	الَّذِينَ	Verily	إِنَّ
For them will be	لَهُمْ	Righteous deeds	الصَّالِحَاتِ	And do	وَعَمِلُوا
end	مَمْنُونٍ	Without	غَيْرُ	Reward	أَجْرُ

Translit	'Inna Al-Ladhīna 'Āmanū Wa `Amilū Aş-Şālihāti Lahum 'Ajrun Ghayru Mamnūnin				
AhmedAli	بے شک جو لوگ ایمان لائے اور انہوں نے نیک کام بھی کیے ان کے لیے بے انتہا اجر ہے				
Jalandhry	جو لوگ ایمان لائے اور عمل نیک کرتے رہے ان کے لئے (ایسا) ثواب ہے جو ختم ہی نہ ہو				
YusufAli	For those who believe and work deeds of righteousness is a reward that will never fail.				
M.Khan	Truly, those who believe (in the Oneness of Allāh and in His Messenger Muhammad SAW — Islāmic Monotheism) and do righteous good deeds, for them will be an endless reward that will never stop (i.e. Paradise).				
Pickthal	Lo! as for those who believe and do good works, for them is a reward enduring.				
Shakir	(As for) those who believe and do good, they shall surely have a reward never to be cut off.				

﴿٩﴾ قُلْ أَنْتُمْ لَتَكْفُرُونَ بِالَّذِي خَلَقَ الْأَرْضَ فِي يَوْمَيْنِ وَتَجْعَلُونَ لَهُ أَنْدَادًا ۚ ذَٰلِكَ رَبُّ

الْعَالَمِينَ ﴿٩﴾

Disbelieve	لَتَكْفُرُونَ	Do you verily	أَنْتُمْ	Say	قُلْ
The earth	الْأَرْضَ	Created	خَلَقَ	In Him Who	بِالَّذِي
And you set up	وَتَجْعَلُونَ	Two days	يَوْمَيْنِ	In	فِي
That is	ذَٰلِكَ	Rivals	أَنْدَادًا ۚ	With Him	لَهُ

The Holy Quran

Explained in Details

Sura # 41 – 54 Verses - Makkah

سورة فصلت

رَبُّ	The Lord	الْعَالَمِينَ	Of the worlds
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Translit	<i>Qul 'A'innakum Latakfurūna Bial-Ladhī Khalaqa Al-'Arḍa Fī Yawmayni Wa Taj'alūna Lahu'Andādāan Dhālika Rabbu Al-'Ālamīna</i>
AhmedAli	کہہ دو کیا تم اس کا انکار کرتے ہو جس نے دودن میں زمین بنائی اور تم اس کے لیے شریک ٹھیراتے ہو وہی سب جہانوں کا پروردگار ہے
Jalandhry	کہو کیا تم اس سے انکار کرتے ہو جس نے زمین کو دودن میں پیدا کیا۔ اور (ہتوں کو) اس کا مقابل بناتے ہو۔ وہی تو سارے جہان کا مالک ہے
YusufAli	Say: Is it that ye Deny Him Who created the earth in two Days? And do ye join equals with Him? He is the Lord of (all) the Worlds.
M.Khan	Say (O Muhammad SAW): "Do you verily disbelieve in Him Who created the earth in two Days And you set up rivals (in worship) with Him? That is the Lord of the 'Ālamīn (mankind, jinn and all that exists).
Pickthal	Say (O Muhammad, unto the idolaters): Disbelieve ye verily in Him Who created the earth in two Days, and ascribe ye unto Him rivals? He (and none else) is the Lord of the Worlds.
Shakir	Say: What! do you indeed disbelieve in Him Who created the earth in two periods, and do you set up equals with Him? That is the Lord of the Worlds.

وَجَعَلَ فِيهَا رَوَاسِيَ مِنْ فَوْقِهَا وَبَارَكَ فِيهَا وَقَدَّرَ فِيهَا أَقْوَاتَهَا فِي أَرْبَعَةِ أَيَّامٍ سَوَاءً لِلْسَّائِلِينَ

﴿10﴾

Firm mountains	رَوَاسِيَ	Therein	فِيهَا	And He placed	وَجَعَلَ
And He blessed	وَبَارَكَ	Above it	فَوْقِهَا	From	مِنْ
Therein	فِيهَا	And measured	وَقَدَّرَ	Therein	فِيهَا
Four	أَرْبَعَةَ	In	فِي	Its sustenance	أَقْوَاتَهَا
For all those who ask	لِلْسَّائِلِينَ	Equal	سَوَاءً	Days	أَيَّامٍ

Translit	<i>Wa Ja'ala Fihā Rawāsiya Min Fawqihā Wa Bāraka Fihā Wa Qaddara Fihā 'Aqwātahā Fī'Arba'ati 'Ayyāmin Sawā'an Lilssā'ilīna</i>
AhmedAli	اور اس نے زمین میں اوپر سے پہاڑ رکھے اور اس میں برکت دی اور چار دن میں اس کی غذاؤں کا اندازہ کیا (یہ خواب) پوچھنے والوں کے لیے پورا ہے
Jalandhry	اور اسی نے زمین میں اس کے اوپر پہاڑ بنائے اور زمین میں برکت رکھی اور اس میں سب سامان معیشت مقرر کیا (سب) چار دن میں۔ (اور تمام) طلبگاروں کے لئے یکساں
YusufAli	He set on the (earth) mountains standing firm, high above it, and bestowed blessings on the earth and measured therein all things to give them nourishment in due proportion, in four Days, in accordance with (the needs of) those who seek (sustenance).
M.Khan	He placed therein (i.e. the earth) firm mountains from above it, and He blessed it, and measured therein its sustenance (for its dwellers) in four Days equal (i.e. all these four 'days' were equal in the length of time), for all those who ask (about its creation).
Pickthal	He placed therein firm hills rising above it, and blessed it and measured therein its sustenance in four Days, alike for (all) who ask;
Shakir	And He made in it mountains above its surface, and He blessed therein and made therein its foods, in four periods: alike for the seekers.

ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ وَهِيَ دُخَانٌ فَقَالَ لَهَا وَلِلْأَرْضِ ائْتِيَا طَوْعًا أَوْ كَرْهًا قَالَتَا أَتَيْنَا طَائِعِينَ

﴿11﴾

Towards	إِلَىٰ	He rose over	اسْتَوَىٰ	Then	ثُمَّ
Smoke	دُخَانٌ	While it was	وَهِيَ	The heaven	السَّمَاءِ
And to the earth	وَلِلْأَرْضِ	To it	لَهَا	And said	فَقَالَ
Or	أَوْ	Willingly	طَوْعًا	Come both of you	اِئْتِيَا
We come	أَتَيْنَا	They both said	قَالَتَا	Unwillingly	كَرْهًا
				willingly	طَائِعِينَ

Translit	Thumma Astawā 'Ilā As-Samā'i Wa Hiya Dukhānun Faqāla Lahā Wa Lil'arḍi Ai'tiyā Ṭaw`āan 'Aw Karhāan Qālatā 'Ataynā Ṭā'i`ina
AhmedAli	پھر وہ آسمان کی طرف متوجہ ہوا اور وہ دھواں تھا پس اس کو اور زمین کو فرمایا کہ خوشی سے آؤ یا بھرے دونوں نے کہا ہم خوشی سے آئے ہیں
Jalandhry	پھر آسمان کی طرف متوجہ ہوا اور وہ دھواں تھا تو اس نے اس سے اور زمین سے فرمایا کہ دونوں آؤ (خواہ) خوشی سے خواہ ناخوشی سے۔ انہوں نے کہا کہ ہم خوشی سے آئے ہیں
YusufAli	Moreover, He Comprehended in His design the sky, and it had been (as) smoke: He said to it and to the earth: "Come ye together willingly or unwillingly." They said: "We do come (together), in willing obedience."
M.Khan	Then He rose over (Istawā) towards the heaven when it was smoke, and said to it and to the earth: "Come both of you willingly or unwillingly." They both said: "We come, willingly."
Pickthal	Then turned He to the heaven when it was smoke, and said unto it and unto the earth: Come both of you, willingly or loth. They said: We come, obedient.
Shakir	Then He directed Himself to the heaven and it is a vapor, so He said to it and to the earth: Come both, willingly or unwillingly. They both said: We come willingly.

فَقَضَاهُنَّ سَبْعَ سَمَاوَاتٍ فِي يَوْمَيْنِ وَأَوْحَىٰ فِي كُلِّ سَمَاءٍ أَمْرَهَا ۚ وَزَيَّنَّا السَّمَاءَ الدُّنْيَا

بِمَصَابِيحَ وَحِفْظًا ۚ ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿12﴾

Heavens	سَمَاوَاتٍ	Seven	سَبْعَ	Then He completed and finished from their creation	فَقَضَاهُنَّ
And He made	وَأَوْحَىٰ	Two days	يَوْمَيْنِ	In	فِي
Heaven	سَمَاءٍ	Each	كُلِّ	In	فِي
Heaven	السَّمَاءِ	And We adorned	وَزَيَّنَّا	Its affairs	أَمْرَهَا ۚ
As well as to guard	وَحِفْظًا ۚ	With lamps (stars)	بِمَصَابِيحَ	The nearest	الدُّنْيَا
The All-Mighty	الْعَزِيزِ	The Decree of	تَقْدِيرُ	Such is	ذَٰلِكَ

The Holy Quran

Explained in Details

Sura # 41 – 54 Verses - Makkah

سورة فصلت

			The All-Knower	الْعَلِيم
Translit	<i>Faqaḍāhunna Sab`a Samāwātin Fī Yawmayni Wa 'Awḥā Fī Kullī Samā'in 'Amrahā Wa Zayyannā As-Samā'a Ad-Dunyā Bimaṣābiḥa Wa Ḥifẓāan Dhālika Taqdīru Al-'Azīzi Al-'Alīmi</i>			
AhmedAli	پھر انہیں دودن میں سات آسمان بنا دیا اور اس نے ہر ایک آسمان میں اس کا کام کا کیا اور ہم نے پہلے آسمان کو چرانگوں سے نینت دی اور حفاظت کے لیے بھی یہ زبردست ہر چیز کے جاننے والے کا اندازہ ہے			
Jalandhry	پھر دودن میں سات آسمان بنائے اور ہر آسمان میں اس (کے کام) کا حکم بھیجا اور ہم نے آسمان دنیا کو چرانگوں (یعنی ستاروں) سے مزین کیا اور (شیطانوں سے) محفوظ رکھا۔ یہ زبردست (اور) خبردار کے (مقرر کئے ہوئے) اندازے ہیں			
YusufAli	So He completed them as seven firmaments in two Days, and He assigned to each heaven its duty and command. And We adorned the lower heaven with lights, and (provided it) with guard. Such is the Decree of (Him) the Exalted in Might, Full of knowledge.			
M.Khan	Then He completed and finished from their creation (as) seven heavens in two Days and He made in each heaven its affair. And We adorned the nearest (lowest) heaven with lamps (stars) to be an adornment as well as to guard (from the devils by using them as missiles against the devils). Such is the Decree of Him the All-Mighty, the All-Knower.			
Pickthal	Then He ordained them seven heavens in two Days and inspired in each heaven its mandate; and We decked the nether heaven with lamps, and rendered it inviolable. That is the measuring of the Mighty, the Knower.			
Shakir	So He ordained them seven heavens in two periods, and revealed in every heaven its affair; and We adorned the lower heaven with brilliant stars and (made it) to guard; that is the decree of the Mighty, the Knowing.			

فَإِنْ أَعْرَضُوا فَقُلْ أَنْذَرْتُكُمْ صَاعِقَةً مِثْلَ صَاعِقَةِ عَادٍ وَثَمُودَ ﴿١٣﴾

Then say	فَقُلْ	They turn away	أَعْرَضُوا	But, if	فَإِنْ
Like	مِثْلَ	A destructive awful cry thunder-bolt	صَاعِقَةً	I have warned you	أَنْذَرْتُكُمْ
And Thamud	وَتَمُودَ	Ad	عَادٍ	The thunder-bolt of	صَاعِقَةٍ

Translit	<i>Fa'in 'A`radū Faqul 'Andhartukum Ṣā`iqatan Mithla Ṣā`iqati `Adin Wa Thamūda</i>				
AhmedAli	پس اگر وہ نہ مانیں تو کہہ دو میں تمہیں کرک سے ڈراتا ہوں جیسا کہ قوم عاد اور ثمود پر کرک آتی تھی				
Jalandhry	پھر اگر یہ منہ پھیر لیں تو کہہ دو کہ میں تم کو ایسے پتنگھاڑ (کے عذاب) سے آگاہ کرتا ہوں جیسے عاد اور ثمود پر پتنگھاڑ (کا عذاب آیا تھا)				
YusufAli	But if they turn away, say thou: "I have warned you of a stunning Punishment (as of thunder and lightning) like that which (overtook) the `Ad and the Thamud!"				
M.Khan	But if they turn away, then say (O Muhammad SAW): "I have warned you of a Sā`iqah (a destructive awful cry, torment, hit, a thunderbolt) like the Sā`iqah which overtook 'Ad and Thamūd (people)."				
Pickthal	But if they turn away, then say: I warn you of a thunderbolt like the thunderbolt (which fell of old upon the tribes) of A`ad and Thamud;				
Shakir	But if they turn aside, then say: I have warned you of a scourge like the scourge of Ad and Samood.				

إِذْ جَاءَتْهُمْ الرُّسُلُ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ أَلَّا تَعْبُدُوا إِلَّا اللَّهَ ۖ قَالُوا لَوْ شَاءَ رَبُّنَا لَأَنْزَلَ مَلَائِكَةً فَإِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ ﴿١٤﴾

The Holy Quran

Explained in Details

Sura # 41 – 54 Verses - Makkah

سورة فصلت

The Messengers	الرُّسُلُ	Came to them	جَاءَتْهُمْ	When	إِذْ
And from	وَمِنْ	Before them	بَيْنَ أَيْدِيهِمْ	From	مِنْ
Worship	تَعْبُدُوا	(saying) do not	أَلَّا	Behind them	خَلْفَهُمْ
They said	قَالُوا	Allah	اللَّهُ ۖ	But	إِلَّا
Our Lord	رَبُّنَا	Had so willed	شَاءَ	If	لَوْ
So indeed we	فَإِنَّا	Angels	مَلَائِكَةً	He would surely have sent	لَأَنْزَلَ
With	بِهِ	You have been sent	أُرْسِلْتُمْ	In what	بِمَا
				disbelieve	كَافِرُونَ

Translit	'Idh Jā'at/humu Ar-Rusulu Min Bayni 'Aydihim Wa Min Khalfihim 'Allā Ta 'budū 'Illā Allāha Qālū Law Shā'a Rabbunā La'anzala Malā'ikatan Fa'innā Bimā 'Ursiltum Bihi Kāfirūna
AhmedAli	جب ان کے پاس رسول آئے ان کے سامنے سے اور ان کے پیچھے سے کہ سوائے اللہ کے کسی کی عبادت نہ کرو تو کہنے لگے کہ اگر ہمارا رب چاہتا تو فرشتے نازل کر دیتا پس ہم تو اس چیز سے جو تم دے کر بھیجے گئے ہو منکر میں
Jalandhry	جب ان کے پاس پیغمبران کے آگے اور پیچھے سے آئے کہ خدا کے سوا (کسی کی) عبادت نہ کرو۔ کہنے لگے کہ اگر ہمارا پروردگار چاہتا تو فرشتے اتار دیتا سو جو تم دے کر بھیجے گئے ہو ہم اس کو نہیں مانتے
YusufAli	Behold, the messengers came to them, from before them and behind them (preaching): "Serve none but Allah." They said: "If our Lord had so pleased, He would certainly have sent down angels (to preach): now we reject your mission (altogether)."
M.Khan	When the Messengers came to them, from before them and behind them (saying): "Worship none but Allāh" They said: "If our Lord had so willed, He would surely have sent down the angels. So indeed we disbelieve in that with which you have been sent."
Pickthal	When their messengers came unto them from before them and behind them, saying: Worship none but Allah! they said: If our Lord had willed, He surely would have sent down angels (unto us), so lo! we are disbelievers in that wherewith ye have been sent.
Shakir	When their messengers came to them from before them and from behind them, saying, Serve nothing but Allah, they said: If our Lord had pleased He would certainly have sent down angels, so we are surely unbelievers in that with which you are sent.

فَأَمَّا عَادٌ فَاسْتَكْبَرُوا فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَقَالُوا مَنْ أَشَدُّ مِنَّا قُوَّةً ۖ أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَهُمْ هُوَ أَشَدُّ مِنْهُمْ قُوَّةً ۖ وَكَانُوا بِآيَاتِنَا يَجْحَدُونَ ﴿١٥﴾

They were arrogant	فَاسْتَكْبَرُوا	Ad	عَادٌ	As for	فَأَمَّا
Without	بِغَيْرِ	The land	الْأَرْضِ	In	فِي
Who	مَنْ	And they said	وَقَالُوا	Right	الْحَقِّ
In strength	قُوَّةً ۖ	Than us	مِنَّا	Is mightier	أَشَدُّ
That	أَنَّ	See they	يَرَوْا	Do not	أَوَلَمْ

The Holy Quran

Explained in Details

Sura # 41 – 54 Verses - Makkah

سورة فصلت

Created them	خَلَقَهُمْ	Who	الَّذِي	Allah	اللَّهُ
Than them	مِنْهُمْ	Mightier	أَشَدُّ	He	هُوَ
In Our Signs	بِآيَاتِنَا	And they used to	وَكَانُوا	In strength	فُؤَادَهُ
				To deny	يَجْحَدُونَ

Translit	<i>Fa'ammā `Ādun Fāstakbarū Fī Al-'Ardī Bighayri Al-Ḥaqqi Wa Qālū Man 'Ashaddu Minnā Qūwatan 'Awalam Yaraw 'Anna Allāha Al-Ladhī Khalaqahum Huwa 'Ashaddu Minhum Qūwatan Wa Kānū Bi'āyātina Yajhādūna</i>
AhmedAli	پس قوم عاد نے زمین میں ناتق بن کر کیا اور کہا ہم سے طاقت میں کون زیادہ ہے کیا انہوں نے دیکھا نہیں کہ اللہ جس نے انہیں پیدا کیا ہے وہ ان سے طاقت میں کہیں بڑھ کر ہے وہ ہماری آیتوں کا انکار کرتے رہے
Jalandhry	جو عادت تھے وہ ناتق ملک میں غرور کرنے لگے اور کہنے لگے کہ ہم سے بڑھ کر قوت میں کون ہے؟ کیا انہوں نے نہیں دیکھا کہ خدا جس نے ان کو پیدا کیا وہ ان سے قوت میں بہت بڑھ کر ہے۔ اور وہ ہماری آیتوں سے انکار کرتے رہے
YusufAli	Now the `Ad behaved arrogantly through the land, against (all) truth and reason, and said: "Who is superior to us in strength?" What! Did they not see that Allah, Who created them, was superior to them in strength? But they continued to reject Our Signs!
M.Khan	As for 'Ad, they were arrogant in the land without right, and they said: "Who is mightier than us in strength?" See they not that Allāh, Who created them was mightier in strength than them. And they used to deny Our Ayāt (proofs, evidences, verses, lessons, revelations)!
Pickthal	As for A'ad, they were arrogant in the land without right, and they said: Who is mightier than us in power? Could they not see that Allah Who created them, He was mightier than them in power? And they denied Our revelations.
Shakir	Then as to Ad, they were unjustly proud in the land, and they said: Who is mightier in strength than we? Did they not see that Allah Who created them was mightier than they in strength, and they denied Our communications?

فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي أَيَّامٍ نَحْسَاتٍ لِنَدِيقَهُمْ عَذَابَ الْخِزْيِ فِي الْحَيَاةِ الدُّنْيَا ۖ
وَلَعَذَابُ الْآخِرَةِ أَخْزَىٰ ۖ وَهُمْ لَا يُنصَرُونَ ﴿١٦﴾

Wind	رِيحًا	Upon them	عَلَيْهِمْ	So we sent	فَأَرْسَلْنَا
Days	أَيَّامٍ	In	فِي	Furious	صَرْصَرًا
Torment	عَذَابَ	That We might give them a taste	لِنَدِيقَهُمْ	Of evil omen	نَحْسَاتٍ
This life	الْحَيَاةِ	In	فِي	Of the disgracing	الْخِزْيِ
Of the Hereafter	الْآخِرَةِ	And surely the torment	وَلَعَذَابُ	Worldly	الدُّنْيَا ۖ
Not	لَا	And they	وَهُمْ	Will be more disgracing	أَخْزَىٰ ۖ
				Will be helped	يُنصَرُونَ

Translit	<i>Fa'arsalnā `Alayhim Rīḥāan Ṣarṣarāan Fī 'Ayyāmin Naḥisātin Linudhīqahum `AdhābaAl-Khizyi Fī Al-Ḥayāati Ad-Dunyā Wa La `adhābu Al-'Ākhirati 'Akhzá Wa Hum Lā Yunṣarūna</i>
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The Holy Quran

Explained in Details

Sura # 41 – 54 Verses - Makkah

سورة فصلت

AhmedAli	پس ہم نے ان پر مٹوس دنوں میں تیز آندھی بھیجی تاکہ ہم انہیں ذلت کے عذاب کا مزہ دنیا کی زندگی میں چکھا دیں اور آخرت کا عذاب تو اور بھی ذلت کا ہے اور ان کی مدد نہ کی جائے گی
Jalandhry	تو ہم نے بھی ان پر نحوست کے دنوں میں زور کی ہوا چلائی تاکہ ان کو دنیا کی زندگی میں ذلت کے عذاب کا مزہ چکھا دیں۔ اور آخرت کا عذاب تو بہت ہی ذلیل کرنے والا ہے اور (اس روز) ان کو مدد بھی نہ ملے گی
YusufAli	So We sent against them a furious Wind through days of disaster, that We might give them a taste of a Penalty of humiliation in this Life; but the Penalty of the Hereafter will be more humiliating still: and they will find no help.
M.Khan	So We sent upon them furious wind in days of evil omen (for them) that We might give them a taste of disgracing torment in this present worldly life, but surely the torment of the Hereafter will be more disgracing, and they will never be helped.
Pickthal	Therefor We let loose on them a raging wind in evil days, that We might make them taste the torment of disgrace in the life of the world. And verily the doom of the Hereafter will be more shameful, and they will not be helped.
Shakir	So We sent on them a furious wind in unlucky days, that We may make them taste the chastisement of abasement in this world's life; and certainly the chastisement of the hereafter is much more abasing, and they shall not be helped.

وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ فَاسْتَحَبُّوا الْعَمَىٰ عَلَى الْهُدَىٰ فَأَخَذَتْهُمُ صَاعِقَةُ الْعَذَابِ الْهُونِ بِمَا كَانُوا

يَكْسِبُونَ ﴿١٧﴾

We guided them	فَهَدَيْنَاهُمْ	Thamud	ثَمُودُ	And as for	وَأَمَّا
To (over)	عَلَىٰ	Blindness	الْعَمَىٰ	But they preferred	فَاسْتَحَبُّوا
A destructive cry	صَاعِقَةُ	Then seized them	فَأَخَذَتْهُمُ	Guidance	الْهُدَىٰ
Because of what	بِمَا	Disgracing	الْهُونِ	Of torment	الْعَذَابِ
		To earn	يَكْسِبُونَ	They used	كَانُوا

Translit	Wa 'Ammā Thamūdu Fahadaynāhum Fāstaḥabbū Al-`Amā `Alā Al-Hudā Fa'akhadhat/humṢā`iqatu Al-`Adhābi Al-Hūni Bimā Kānū Yaksibūna
AhmedAli	اور وہ جو قوم ثمود تھی ہم نے انہیں ہدایت کی سوائے انہوں نے گمراہی کو مقابلہ ہدایت کے پسند کیا پھر انہیں کڑا کے کے ذلیل کرنے والے عذاب نے آلیا ان کے اعمال کے سبب سے
Jalandhry	اور جو قوم ثمود تھے ان کو ہم نے سیدھا رستہ دکھا دیا تھا مگر انہوں نے ہدایت کے مقابلے میں اندھا دھند رہنا پسند کیا تو ان کے اعمال کی سزا میں کڑک نے ان کو آپکڑا۔ اور وہ ذلت کا عذاب تھا
YusufAli	As to the Thamud, We gave them guidance, but they preferred blindness (of heart) to Guidance; so the stunning Punishment of humiliation seized them, because of what they had earned.
M.Khan	And as for Thamūd, We showed and made clear to them the Path of Truth (Islāmic Monotheism) through Our Messenger, (i.e. showed them the way of success), but they preferred blindness to guidance, so the Sā'iqah (a destructive awful cry, torment, hit, a thunderbolt) of disgracing torment seized them, because of what they used to earn.
Pickthal	And as for Thamud, We gave them guidance, but they preferred blindness to the guidance, so the bolt of the

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	doom of humiliation overtook them because of what they used to earn.
Shakir	And as to Samood, We showed them the right way, but they chose error above guidance, so there overtook them the scourge of an abasing chastisement for what they earned.

وَنَجَّيْنَا الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ ﴿18﴾

Believed	آمَنُوا	Those who	الَّذِينَ	And We saved	وَنَجَّيْنَا
		Fear (Allah)	يَتَّقُونَ	And used to	وَكَانُوا

Translit	Wa Najjaynā Al-Ladhīna 'Āmanū Wa Kānū Yattaqūna
AhmedAli	اور جو لوگ ایمان لائے اور ڈرتے رہتے تھے ہم نے انہیں بچالیا
Jalandhry	اور جو ایمان لائے اور پرہیزگاری کرتے رہے ان کو ہم نے بچالیا
YusufAli	But We delivered those who believed and practiced righteousness.
M.Khan	And We saved those who believed and used to fear Allāh, keep their duty to Him and avoid evil.
Pickthal	And We delivered those who believed and used to keep their duty to Allah.
Shakir	And We delivered those who believed and guarded (against evil).

وَيَوْمَ يُخْشَرُ أَعْدَاءُ اللَّهِ إِلَى النَّارِ فَهُمْ يُوزَعُونَ ﴿19﴾

The enemies	أَعْدَاءُ	Will be gathered	يُخْشَرُ	And (remember) the Day that	وَيَوْمَ
The Fire	النَّارِ	To	إِلَى	Of Allah	اللَّهِ
		Will be collected there	يُوزَعُونَ	So they	فَهُمْ

Translit	Wa Yawma Yuhsharu 'A'dā'u Allāhi 'Ilā An-Nāri Fahum Yūza'ūna
AhmedAli	اور جس دن اللہ کے دشمن دوزخ کی طرف ہانکیں جائیں گے تو وہ روک لیے جائیں گے
Jalandhry	اور جس دن خدا کے دشمن دوزخ کی طرف چلائے جائیں گے تو ترتیب وار کر لیے جائیں گے
YusufAli	The Day that the enemies of Allah will be gathered together to the Fire they will be marched in ranks.
M.Khan	And (remember) the Day that the enemies of Allāh will be gathered to the Fire, then they will be driven [(to the fire), former ones being withheld till their later ones will join them].
Pickthal	And (make mention of) the day when the enemies of Allah are gathered unto the Fire, they are driven on
Shakir	And on the day that the enemies of Allah shall be brought together to the fire, then they shall be formed into groups.

حَتَّىٰ إِذَا مَا جَاءُوهَا شَهِدَ عَلَيْهِمْ سَمْعُهُمْ وَأَبْصَارُهُمْ وَجُلُودُهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿20﴾

What	مَا	When	إِذَا	Till	حَتَّىٰ
Against them	عَلَيْهِمْ	Will testify	شَهِدَ	They reached it	جَاءُوهَا
And their skins	وَجُلُودُهُمْ	And their eyes	وَأَبْصَارُهُمْ	Their hearing	سَمْعُهُمْ

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To do	يَعْمَلُونَ	They used	كَانُوا	To what	بِمَا
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Translit	<i>Ĥattā 'Idhā Mā Jā'ūhā Shahida `Alayhim Sam`uhum Wa 'Abṣāruhum Wa Julūduhum Bimā Kānū Ya`malūna</i>
AhmedAli	یہاں تک کہ جب وہ اس کے پاس آپہنچیں گے تو ان پر ان کے کان اور ان کی آنکھیں اور ان کی کھالیں گواہی دیں گی جو کچھ وہ کیا کرتے تھے
Jalandhry	یہاں تک کہ جب اس کے پاس پہنچ جائیں گے تو ان کے کان اور آنکھیں اور چمڑے (یعنی دوسرے اعضا) ان کے خلاف ان کے اعمال کی شہادت دیں گے
YusufAli	At length, when they reach the (Fire), their hearing, their sight, and their skins will bear witness against them, as to (all) their deeds.
M.Khan	Till, when they reach it (Hell-fire), their hearing (ears) and their eyes, and their skins will testify against them as to what they used to do.
Pickthal	Till, when they reach it, their ears and their eyes and their skins testify against them as to what they used to do.
Shakir	Until when they come to it, their ears and their eyes and their skins shall bear witness against them as to what they did.

وَقَالُوا لَجُلُودِهِمْ لِمَ شَهِدْتُمْ عَلَيْنَا ۖ قَالُوا أَنْطَقَنَا اللَّهُ الَّذِي أَنْطَقَ كُلَّ شَيْءٍ وَهُوَ خَلَقَكُمْ أَوَّلَ مَرَّةٍ وَإِلَيْهِ تُرْجَعُونَ ﴿٢١﴾

Why	لِمَ	To their skins	لِجُلُودِهِمْ	And they will say	وَقَالُوا
They will say	قَالُوا	Against us	عَلَيْنَا ۖ	Do you testify	شَهِدْتُمْ
He Who	الَّذِي	Allah	اللَّهُ	Has caused us to speak	أَنْطَقَنَا
Things	شَيْءٍ	All	كُلِّ	Causes to speak	أَنْطَقَ
The first	أَوَّلَ	Created you	خَلَقَكُمْ	And He	وَهُوَ
You are made to return	تُرْجَعُونَ	And to Him	وَإِلَيْهِ	Time	مَرَّةٍ

Translit	<i>Wa Qālū Lijulūdihim Lima Shahidtum `Alaynā Qālū 'Anṭaqanā Allāhu Al-Ladhī 'Anṭaqa KullaShay'in Wa Huwa Khalaqakum 'Awwala Marratin Wa 'Ilayhi Turja`ūna</i>
AhmedAli	وہ اپنی کھالوں سے کہیں گے کہ تم نے ہمارے خلاف کیوں گواہی دی وہ کہیں گے کہ ہمیں اللہ نے گویائی دی جس نے ہر چیز کو گویائی بخشی ہے اور اسی نے پہلی مرتبہ تمہیں پیدا کیا اور اسی کی طرف تم لوٹنے جاؤ گے
Jalandhry	اور وہ اپنے چمڑوں (یعنی اعضا) سے کہیں گے کہ تم نے ہمارے خلاف کیوں شہادت دی؟ وہ کہیں گے کہ جس خدا نے سب چیزوں کو نطق بخشا اسی نے ہم کو بھی گویائی دی اور اسی نے تم کو پہلی بار پیدا کیا تھا اور اسی کی طرف تم لوٹ کر جانا ہے
YusufAli	They will say to their skins: "Why bear ye witness against us?" They will say: "Allah hath given us speech— (He) Who giveth speech to everything: He created you for the first time, and unto Him were ye to return.
M.Khan	And they will say to their skins, "Why do you testify against us?" They will say: "Allāh has caused us to speak," — He causes all things to speak, and He created you the first time, and to Him you are made to return."
Pickthal	And they say unto their skins: Why testify ye against us? They say: Allah hath given us speech Who giveth speech to all things, and Who created you at the first, and unto Whom ye are returned.
Shakir	And they shall say to their skins: Why have you borne witness against us? They shall say: Allah Who makes

everything speak has made us speak, and He created you at first, and to Him you shall be brought back.

وَمَا كُنْتُمْ تَسْتَرُونَ أَنْ يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَا أَبْصَارُكُمْ وَلَا جُلُودُكُمْ وَلَكِنْ ظَنَنْتُمْ أَنَّ اللَّهَ لَا يَعْلَمُ كَثِيرًا مِمَّا تَعْمَلُونَ ﴿22﴾

Hiding	تَسْتَرُونَ	You have been	كُنْتُمْ	And not	وَمَا
Against you	عَلَيْكُمْ	Testify	يَشْهَدَ	Lest	أَنْ
Your eyes	أَبْصَارُكُمْ	Nor	وَلَا	Your ears	سَمْعُكُمْ
But	وَلَكِنْ	Your skins	جُلُودُكُمْ	And not	وَلَا
Allah	اللَّهُ	That	أَنَّ	You thought	ظَنَنْتُمْ
Much	كَثِيرًا	Know	يَعْلَمُ	Not	لَا
		You were doing	تَعْمَلُونَ	Of what	مِمَّا

Translit	Wa Mā Kuntum Tastatirūna 'An Yash/hada 'Alaykum Sam`ukum Wa Lā 'Abṣārukum Wa Lā Julūdukum Wa Lakin Ḥanantum 'Anna Allāha Lā Ya`lamu Kathirāan Mimmā Ta`malūna
AhmedAli	اور تم اپنے کانوں اور آنکھوں اور چہروں کی اپنے اوپر گواہی دینے سے پردہ نہ کرتے تھے لیکن تم نے یہ گمان کیا تھا جو کچھ تم کرتے ہو اس میں سے بہت سی چیزوں کو اللہ نہیں جانتا
Jalandhry	اور تم اس (بات کے خوف) سے تو پردہ نہیں کرتے تھے کہ تمہارے کان اور تمہاری آنکھیں اور چہرے تمہارے خلاف شہادت دیں گے بلکہ تم یہ خیال کرتے تھے کہ خدا کو تمہارے بہت سے عملوں کی خبر ہی نہیں
YusufAli	"Ye did not seek to hide yourselves, lest your hearing your sight, and your skins should bear witness against you! But ye did think that Allah knew not many of the things that ye used to do!"
M.Khan	And you have not been hiding yourselves (in the world), lest your ears, and your eyes, and your skins should testify against you, but you thought that Allāh knew not much of what you were doing.
Pickthal	Ye did not hide yourselves lest your ears and your eyes and your skins should testify against you, but ye deemed that Allah knew not much of what ye did.
Shakir	And you did not veil yourselves lest your ears and your eyes and your skins should bear witness against you, but you thought that Allah did not know most of what you did.

وَذَلِكُمْ ظَنُّكُمُ الَّذِي ظَنَنْتُمْ بِرَبِّكُمْ أَرَدَاكُمْ فَأَصْبَحْتُمْ مِنَ الْخَاسِرِينَ ﴿23﴾

Which	الَّذِي	Though of yours	ظَنُّكُمْ	And that	وَذَلِكُمْ
Has brought you to destruction	أَرَدَاكُمْ	About your Lord	بِرَبِّكُمْ	You thought	ظَنَنْتُمْ
Utterly lost	الْخَاسِرِينَ	Of those	مِنْ	And you have become	فَأَصْبَحْتُمْ

Translit	Wa Dhalikum Ḥannukumu Al-Ladhī Ḥanantum Birabbikum 'Ardākum Fa'aṣbaḥtum MinaAl-Khāsirīna
AhmedAli	اور تمہارے اسی خیال نے جو تم نے اپنے رب کے حق میں کیا تھا تمہیں برباد کیا پھر تم نقصان اٹھانے والوں میں سے ہو گئے

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Jalandhry	اور اسی خیال نے جو تم اپنے پروردگار کے بارے میں رکھتے تھے تم کو ہلاک کر دیا اور تم خسارہ پانے والوں میں ہو گئے
YusufAli	"But this thought of yours which ye did entertain concerning your Lord, hath brought you to destruction and (now) have ye become of those utterly lost!"
M.Khan	And that thought of yours which you thought about your Lord, has brought you to destruction, and you have become (this Day) of those utterly lost!
Pickthal	That, your thought which ye did think about your Lord, hath ruined you; and ye find yourselves (this day) among the lost.
Shakir	And that was your (evil) thought which you entertained about your Lord that has tumbled you down into perdition, so are you become of the lost ones.

فَإِنْ يَصْبِرُوا فَالنَّارُ مَثْوًى لَهُمْ ۖ وَإِنْ يَسْتَعْتِبُوا فَمَا هُمْ مِنَ الْمُعْتَبِينَ ﴿24﴾

You the fire	فَالنَّارُ	They have patience	يَصْبِرُوا	Then if	فَإِنْ
And if	وَإِنْ	For them	لَهُمْ ۖ	Will be a home	مَثْوًى
They	هُمْ	Yet not	فَمَا	They beg to be excused	يَسْتَعْتِبُوا
		Who will ever be excused	الْمُعْتَبِينَ	Of those	مِنْ

Translit	<i>Fa'in Yaşbirū Fālnāru Mathwāan Lahum Wa 'In Yasta'tibū Famā Hum Mina Al-Mu'tabīna</i>
AhmedAli	پس اگر وہ صبر کریں تو بھی ان کا ٹھکانہ آگ ہی ہے اور اگر وہ معافی چاہیں گے تو انہیں معافی نہیں دی جائے گی
Jalandhry	اب اگر یہ صبر کریں گے تو ان کا ٹھکانہ دوزخ ہے۔ اور اگر توبہ کریں گے تو ان کی توبہ قبول نہیں کی جائے گی
YusufAli	If, then, they have patience, the Fire will be a Home for them! And if they beg to be received into favour, will they not (then) be received.
M.Khan	Then, if they bear the torment patiently, then the Fire is the home for them, and if they seek to please Allāh, yet they are not of those who will ever be allowed to please Allāh.
Pickthal	And though they are resigned, yet the Fire is still their home; and if they ask for favour, yet they are not of those unto whom favour can be shown.
Shakir	Then if they will endure, still the fire is their abode, and if they ask for goodwill, then are they not of those who shall be granted goodwill.

وَقَيَّضْنَا لَهُمْ قُرَنَاءَ فَزَيَّنُوا لَهُمْ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَحَقَّ عَلَيْهِمُ الْقَوْلُ فِي أُمِّ قَدْ

خَلَتْ مِنْ قَبْلِهِمْ مِنَ الْجِنَّ وَالْإِنْسِ ۖ إِنَّهُمْ كَانُوا خَاسِرِينَ ﴿25﴾

Intimate companions	قُرَنَاءَ	For them	لَهُمْ	And We have assigned	وَقَيَّضْنَا
What was	مَا	To them	لَهُمْ	Who have made fair seeming	فَزَيَّنُوا
Behind them	خَلْفَهُمْ	And what was	وَمَا	Before them	بَيْنَ أَيْدِيهِمْ
The World	الْقَوْلُ	Against them	عَلَيْهِمْ	And is justified	وَحَقَّ
Verily	قَدْ	Nations	أُمِّ	In	فِي
Of	مِنْ	Before them	مِنْ قَبْلِهِمْ	That have passed away	خَلَتْ

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Indeed they	إِنَّهُمْ	And men	وَالْإِنْسِ	Jinns	الْجِنِّ
		losers	خَاسِرِينَ	They were	كَانُوا

Translit	<i>Wa Qayyadnā Lahum Quranā'a Fazayyanū Lahum Mā Bayna 'Aydihim Wa Mā Khalfahum Wa Ḥaqqā 'Alayhimu Al-Qawlu Fī 'Umamin Qad Khalat Min Qablihim Mina Al-Jinni Wa Al-'Insi 'Innahum Kānū Khāsirīna</i>				
AhmedAli	اور ہم نے ان کے لیے کچھ ہم نشین مقرر کر دیئے پس انہوں نے ان کو وہ (برے کام) اچھے کر دکھائے جو پہلے کر چکے تھے اور تو پیچھے کریں گے اور ان پر حکم الہی ثابت ہو چکا تھا پہلی امتوں کے ضمن میں جو ان سے پہلے جنوں اور انسانوں میں سے گزر چکی تھیں بے شک وہ نقصان اٹھانے والے تھے				
Jalandhry	اور ہم نے (شیطانوں کو) ان کا ہم نشین مقرر کر دیا تھا تو انہوں نے ان کے اگلے اور پچھلے اعمال ان کو عمدہ کر دکھائے تھے اور جنات اور انسانوں کی جماعتیں جو ان سے پہلے گذر چکیں ان پر بھی خدا (کے عذاب) کا وعدہ پورا ہو گیا۔ بے شک یہ نقصان اٹھانے والے ہیں				
YusufAli	And We have destined for them intimate companions (of like nature), Who made alluring to them what was before them and behind them; and the word among the previous generations of Jinns and Men, who have passed away, is proved against them; for they are utterly lost.				
M.Khan	And We have assigned them (devils) intimate companions (in this world), who have made fair-seeming to them, what was before them (evil deeds which they were doing in the present worldly life and disbelief in the Reckoning and the Resurrection) and what was behind them (denial of the matters in the coming life of the Hereafter as regards punishment or reward). And the Word (i.e. the torment) is justified against them as it was justified against those who were among the previous generations of jinn and men that had passed away before them. Indeed they (all) were the losers.				
Pickthal	And We assigned them comrades (in the world), who made their present and their past fairseeming unto them. And the Word concerning nations of the jinn and humankind who passed away before them hath effect for them. Verily they were ever losers.				
Shakir	And We have appointed for them comrades so they have made fair-seeming to them what is before them and what is behind them, and the word proved true against them-- among the nations of the jinn and the men that have passed away before them-- that they shall surely be losers.				

وَقَالَ الَّذِينَ كَفَرُوا لَا تَسْمَعُوا لِهَذَا الْقُرْآنِ وَالْغَوْا فِيهِ لَعَلَّكُمْ تَغْلِبُونَ ﴿٢٦﴾

Disbelieve	كَفَرُوا	Those who	الَّذِينَ	And say	وَقَالَ
To this	لِهَذَا	Listen	تَسْمَعُوا	Do not	لَا
In it	فِيهِ	And make noise	وَالْغَوْا	Quran	الْقُرْآنِ
		overcome	تَغْلِبُونَ	That you may	لَعَلَّكُمْ

Translit	<i>Wa Qāla Al-Ladhīna Kafarū Lā Tasma`ū Lihadhā Al-Qur`āni Wa Al-Ghaw Fīhi La`allakum Taghlibūna</i>				
AhmedAli	اور کافروں نے کہا کہ تم اس قرآن کو نہ سناؤ اور اس میں غل مچاؤ تاکہ تم غالب ہو جاؤ				
Jalandhry	اور کافر کہنے لگے کہ اس قرآن کو سننا ہی نہ کرو اور (جب پڑھنے لگیں تو) شور مچا دیا کرو تاکہ تم غالب رہو				
YusufAli	The Unbelievers say: "Listen not to this Qur'an, but talk at random in the midst of its (reading) that ye may gain the upper hand!"				
M.Khan	And those who disbelieve say: "Listen not to this Qur'ān, and make noise in the midst of its (recitation) that you may overcome."				
Pickthal	Those who disbelieve say: Heed not this Qur'an, and drown the hearing of it; haply ye may conquer.				

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Shakir And those who disbelieve say: Do not listen to this Quran and make noise therein, perhaps you may overcome.

﴿27﴾ فَلَنَذِيقَنَّ الَّذِينَ كَفَرُوا عَذَابًا شَدِيدًا وَلَنَجْزِيَنَّهُمْ أَسْوَأَ الَّذِي كَانُوا يَعْمَلُونَ ﴿27﴾

Disbelieve	كَفَرُوا	Those who	الَّذِينَ	But surely we shall cause to taste	فَلَنَذِيقَنَّ
And We shall requite them	وَلَنَجْزِيَنَّهُمْ	A severe	شَدِيدًا	Torment	عَذَابًا
They used	كَانُوا	Of what	الَّذِي	Thet worst	أَسْوَأَ
				To do	يَعْمَلُونَ

Translit	<i>Falanudhīqanna Al-Ladhīna Kafarū `Adhābāan Shadīdāan Wa Lanajziyannahum 'Aswa'a Al-Ladhī Kānū Ya`malūna</i>				
AhmedAli	پس ہم ضرور کافروں کو سخت عذاب کا مزہ چکھائیں گے اور ہم ان کے بدترین اعمال کا بدلہ دیں گے جو وہ کیا کرتے تھے				
Jalandhry	سو ہم بھی کافروں کو سخت عذاب کے مزے چکھائیں گے اور ان کے برے عملوں کی جو وہ کرتے تھے سزا دیں گے				
YusufAli	But We will certainly give the Unbelievers a taste of a severe Penalty, and We will requite them for the worst of their deeds.				
M.Khan	But surely, We shall cause those who disbelieve to taste a severe torment, and certainly, We shall requite them the worst of what they used to do.				
Pickthal	But verily We shall cause those who disbelieve to taste an awful doom, and verily We shall requite them the worst of what they used to do.				
Shakir	Therefore We will most certainly make those who disbelieve taste a severe punishment, and We will most certainly reward them for the evil deeds they used to do.				

ذٰلِكَ جَزَاءُ اَعْدَاءِ اللّٰهِ النَّارُ ۚ لَهُمْ فِيْهَا دَارُ الْخُلْدِ ۚ جَزَاءٌ بِمَا كَانُوا بِآيَاتِنَا يَجْحَدُوْنَ

﴿28﴾

Of the enemies	اَعْدَاءِ	The recompense	جَزَاءُ	That is	ذٰلِكَ
Will be for them	لَهُمْ	The Fire	النَّارُ ۚ	Of Allah	اللّٰهُ
The eternal	الْخُلْدِ ۚ	Home	دَارُ	Therein	فِيْهَا
They used to	كَانُوا	For what	بِمَا	Recompense	جَزَاءُ
		To deny	يَجْحَدُوْنَ	Our Verses	بِآيَاتِنَا

Translit	<i>Dhālīka Jazā'u 'A`dā'i Allāhi An-Nāru Lahum Fīhā Dāru Al-Khuldi Jazā'an Bimā Kānū Bi'āyātīnā Yajhādūna</i>				
AhmedAli	اللہ کے دشمنوں کی یہی سزا آگ ہی ہے ان کے لیے اس میں ہمیشہ رہنے کا گھر ہے اس کا بدلہ جو ہماری آیتوں کا انکار کیا کرتے تھے				
Jalandhry	یہ خدا کے دشمنوں کا بدلہ ہے (یعنی) دوزخ۔ ان کے لئے اسی میں ہمیشہ کا گھر ہے۔ یہ اس کی سزا ہے کہ ہماری آیتوں سے انکار کرتے تھے				
YusufAli	Such is the requital, of the enemies of Allah—the Fire: therein will be for them the Eternal Home: a (fit) requital, for that they were wont to reject Our Signs.				
M.Khan	That is the recompense of the enemies of Allāh: the Fire. Therein will be for them the eternal home, a				

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	(deserving) recompense for that they used to deny Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.).
Pickthal	That is the reward of Allah's enemies: the Fire. Therein is their immortal home, payment forasmuch as they denied Our revelations.
Shakir	That is the reward of the enemies of Allah-- the fire; for them therein shall be the house of long abiding; a reward for their denying Our communications.

وَقَالَ الَّذِينَ كَفَرُوا رَبَّنَا أَرْنَا اللَّذِينَ أَضَلَّانَا مِنَ الْجِنَّ وَالْإِنْسِ نَجْعَلُهُمَا تَحْتَ أَقْدَامِنَا لِيَكُونَا مِنَ الْأَسْفَلِينَ ﴿29﴾

Disbelieve	كَفَرُوا	Those who	الَّذِينَ	And will say	وَقَالَ
Those who	اللَّذِينَ	Show us	أَرْنَا	Our Lord	رَبَّنَا
Jinn	الْجِنَّ	From	مِنْ	Led us astray	أَضَلَّانَا
Under	تَحْتَ	We shall put them	نَجْعَلُهُمَا	And men	وَالْإِنْسِ
Of	مِنْ	So that they become	لِيَكُونَا	Our feet	أَقْدَامِنَا
				The lowest	الْأَسْفَلِينَ

Translit	<i>Wa Qāla Al-Ladhīna Kafarū Rabbanā 'Arinā Al-Ladhayni 'Adallānā Mina Al-Jinni Wa Al-'Insi Naj`alhumā Tahta 'Aqdāminā Liyakūnā Mina Al-'Asfalīna</i>
AhmedAli	اور کافر کہیں گے اے ہمارے رب ہمیں وہ لوگ دکھا جنہوں نے ہمیں گمراہ کیا تھا جنوں اور انسانوں میں سے ہم انہیں اپنے قدموں کے نیچے ڈال دیں تاکہ وہ بہت ذلیل ہوں
Jalandhry	اور کافر کہیں گے کہ اے ہمارے پروردگار جنوں اور انسانوں میں سے جن لوگوں نے ہم کو گمراہ کیا تھا ان کو ہمیں دکھا کہ ہم ان کو اپنے پاؤں کے تلے (روند) ڈالیں تاکہ وہ نہایت ذلیل ہوں
YusufAli	And the Unbelievers will say: "Our Lord! show us those among Jinns and Men, who misled us: we shall crush them beneath our feet, so that they become the vilest (before all)."
M.Khan	And those who disbelieve will say: "Our Lord! Show us those among jinn and men who led us astray, that we may crush them under our feet so that they become the lowest."
Pickthal	And those who disbelieve will say: Our Lord! Show us those who beguiled us of the jinn and humankind. We will place them underneath our feet that they may be among the nethermost.
Shakir	And those who disbelieve will say: Our Lord! show us those who led us astray from among the jinn and the men that we may trample them under our feet so that they may be of the lowest.

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ ﴿30﴾

Say	قَالُوا	Those who	الَّذِينَ	Verily	إِنَّ
Then	ثُمَّ	Is Allah	اللَّهُ	Our Lord	رَبُّنَا

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On them	عَلَيْهِمْ	Will descend	تَنْزِلُ	They stick to the Straight Path	اسْتَقَامُوا
Fear	تَخَافُوا	(saying) do not	أَلَّا	Angels	الْمَلَائِكَةُ
But receive the glad tidings	وَأَبْشِرُوا	Grieve	تَحْزَنُوا	And not	وَلَا
You have been	كُنْتُمْ	Which	الَّتِي	Of Paradise	بِالْجَنَّةِ
				promised	تُوعَدُونَ

Translit	'Inna Al-Ladhīna Qālū Rabbunā Allāhu Thumma Astaqāmū Tatanazzalu `Alayhimu Al-Malā'ikatu 'Allā Takhāfū Wa Lā Tahzanū Wa 'Abshirū Bil-Jannati Allatī Kuntum Tū`adūna				
AhmedAli	بے شک جنہوں نے کہا تھا کہ ہمارا رب اللہ ہے پھر اس پر قائم رہے ان پر فرشتے اتریں گے کہ تم خوف نہ کرو اور نہ غم کرو اور بہشت میں خوش رہو جس کا تم سے وعدہ کیا جاتا تھا				
Jalandhry	جن لوگوں نے کہا کہ ہمارا پروردگار خدا ہے پھر وہ (اس پر) قائم رہے ان پر فرشتے اتریں گے (اور کہیں گے) کہ نہ خوف کرو اور نہ غمناک ہو اور بہشت کی جس کا تم سے وعدہ کیا جاتا تھا خوشی مناؤ				
YusufAli	In the case of those who say "Our Lord is Allah", and further, stand straight and steadfast, the angels descend on them (from time to time): "Fear ye not!" (they suggest) "Nor grieve! but receive the Glad Tidings of the Garden (of Bliss), the which ye were promised!"				
M.Khan	Verily, those who say: "Our Lord is Allāh (Alone)," and then they stand firm, on them the angels will descend (at the time of their death) (saying): "Fear not, nor grieve! But receive the glad tidings of Paradise which you have been promised!"				
Pickthal	Lo! those who say: Our Lord is Allah, and afterward are upright, the angels descend upon them, saying: Fear not nor grieve, but hear good tidings of the paradise which ye are promised.				
Shakir	(As for) those who say: Our Lord is Allah, then continue in the right way, the angels descend upon them, saying: Fear not, nor be grieved, and receive good news of the garden which you were promised.				

نَحْنُ أَوْلِيَائُكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ ۖ وَلَكُمْ فِيهَا مَا تَشْتَهِي أَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدْعُونَ ﴿٣١﴾

In	فِي	Have been your friends	أَوْلِيَائُكُمْ	We	نَحْنُ
And in	وَفِي	Of the world	الدُّنْيَا	The life	الْحَيَاةِ
Therein	فِيهَا	And you shall have	وَلَكُمْ	The Hereafter	الْآخِرَةِ ۖ
Your inner-selves	أَنْفُسُكُمْ	Desire	تَشْتَهِي	What	مَا
What	مَا	Therein	فِيهَا	And you shall have	وَلَكُمْ
				You ask for	تَدْعُونَ

Translit	Nahnu 'Awliyā'uukum Fī Al-Ĥayāati Ad-Dunyā Wa Fī Al-'Ākhirati Wa Lakum Fihā Mā Tashtahī'Anfusukum Wa Lakum Fihā Mā Tadda'ūna				
AhmedAli	ہم تمہارے دنیا میں بھی دوست تھے اور آخرت میں بھی اور بہشت میں تمہارے لیے ہر چیز موجود ہے جس کو تمہارا دل چاہے اور تم جو وہاں مانگو گے ملے گا				

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Jalandhry	ہم دنیا کی زندگی میں بھی تمہارے دوست تھے اور آخرت میں بھی (تمہارے رفیق ہیں)۔ اور وہاں جس (نعمت) کو تمہارا جی چاہے گا تم کو (ملے گی) اور جو چیز طلب کرو گے تمہارے لئے (موجود ہوگی)
YusufAli	"We are your protectors in this life and in the Hereafter: therein shall ye have all that your souls shall desire; therein shall ye have all that ye ask for!"
M.Khan	"We have been your friends in the life of this world and are (so) in the Hereafter. Therein you shall have (all) that your inner-selves desire, and therein you shall have (all) for which you ask."
Pickthal	We are your protecting friends in the life of the world and in the Hereafter. There ye will have (all) that your souls desire, and there ye will have (all) for which ye pray.
Shakir	We are your guardians in this world's life and in the hereafter, and you shall have therein what your souls desire and you shall have therein what you ask for:

نُزُلًا مِّنْ غَفُورٍ رَّحِيمٍ ﴿32﴾

The Oft-Forgiving	غَفُورٍ	From	مِّنْ	An entertainment	نُزُلًا
				The Most Merciful	رَّحِيمٍ

Translit	Nuzulāan Min Ghafūrin Raḥīmīn
AhmedAli	بخشنے والے نہایت رحم والے کی طرف سے مہمانی ہے
Jalandhry	(یہ) بخشنے والے مہربان کی طرف سے مہمانی ہے
YusufAli	"A hospitable gift from One Oft-Forgiving, Most Merciful!"
M.Khan	"An entertainment from (Allāh), the Oft-Forgiving, Most Merciful."
Pickthal	A gift of welcome from One Forgiving, Merciful.
Shakir	A provision from the Forgiving, the Merciful.

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ ﴿33﴾

In speech	قَوْلًا	Better	أَحْسَنُ	And who is	وَمَنْ
To	إِلَى	Invites (calls)	دَعَا	That he who	مِّمَّنْ
Righteous deeds	صَالِحًا	And does	وَعَمِلَ	Allah	اللَّهِ
One of	مِّنْ	I am	إِنَّنِي	And say	وَقَالَ
				The Muslim	الْمُسْلِمِينَ

Translit	Wa Man 'Aḥsanu Qawlāan Mimman Da`ā 'Ilā Allāhi Wa `Amila Ṣāliḥāan Wa Qāla 'Innanī MinaAl-Muslimīna
AhmedAli	اور اس سے بہتر کس کی بات ہے جس نے لوگوں کو اللہ کی طرف بلایا اور خود بھی اچھے کام کیے اور کہا بے شک میں بھی فرمانبرداروں میں سے ہوں
Jalandhry	اور اس شخص سے بات کا اچھا کون ہو سکتا ہے جو خدا کی طرف بلائے اور عمل نیک کرے اور کہے کہ میں مسلمان ہوں
YusufAli	Who is better in speech than one who calls (men) to Allah, works righteousness, and says "I am of those who bow in Islam"?
M.Khan	And who is better in speech than he who [says: "My Lord is Allāh (believes in His Oneness)," and then stands

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	firm (acts upon His Order), and] invites (men) to Allāh's (Islāmīc Monotheism), and does righteous deeds, and says: "I am one of the Muslims."
Pickthal	And who is better in speech than him who prayeth unto his Lord and doeth right, and saith: Lo! I am of those who surrender (unto Him).
Shakir	And who speaks better than he who calls to Allah while he himself does good, and says: I am surely of those who submit?

وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ۚ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ ﴿34﴾

The good deed	الْحَسَنَةُ	Are equal	تَسْتَوِي	And not	وَلَا
Repen	ادْفَعْ	The evil deed	السَّيِّئَةُ ۚ	And	وَلَا
Better	أَحْسَنُ	Is	هِيَ	With one which	بِالَّتِي
Between you	بَيْنَكَ	He, who	الَّذِي	Then verily	فَإِذَا
As though	كَأَنَّهُ	Enmity	عَدَاوَةٌ	And between him	وَبَيْنَهُ
		A close	حَمِيمٌ	He was friend	وَلِيٌّ

Translit	<i>Wa Lā Tastawī Al-Ḥasanatu Wa Lā As-Sayyi'atu Adfa` Bi-Alī Hiya 'Aḥsanu Fa'idhā Al-Ladhī Baynaka Wa Baynahu 'Adāwatun Ka'annahu Wa Līyun Ḥamīmūn</i>
AhmedAli	اور نیکی اور بدی برابر نہیں ہوتی (برائی کا) دفعیہ اس بات سے کیجئے جو اچھی ہو پھر ناگماں وہ شخص جو تیرے اور اس کے درمیان دشمنی تھی ایسا ہوگا گویا کہ وہ مخلص دوست ہے
Jalandhry	اور بھلائی اور برائی برابر نہیں ہو سکتی۔ تو (سخت کلامی کا) ایسے طریق سے جواب دو جو بہت اچھا ہو (ایسا کرنے سے تم دیکھو گے) کہ جس میں اور تم میں دشمنی تھی گویا وہ تمہارا گرم جوش دوست ہے
YusufAli	Nor can Goodness and Evil be equal. Repel (Evil) with what is better: then will he between whom and thee was hatred become as it were thy friend and intimate!
M.Khan	The good deed and the evil deed cannot be equal. Repel (the evil) with one which is better (i.e. Allāh orders the faithful believers to be patient at the time of anger, and to excuse those who treat them badly), then verily! he, between whom and you there was enmity, (will become) as though he was a close friend.
Pickthal	The good deed and the evil deed are not alike. Repel the evil deed with one which is better, then lo! he, between whom and thee there was enmity (will become) as though he was a bosom friend.
Shakir	And not alike are the good and the evil. Repel (evil) with what is best, when lo! he between whom and you was enmity would be as if he were a warm friend.

وَمَا يُلْقَاهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يُلْقَاهَا إِلَّا ذُو حَظٍّ عَظِيمٍ ﴿35﴾

Except	إِلَّا	Is granted it	يُلْقَاهَا	But none	وَمَا
And none	وَمَا	Are patient	صَبَرُوا	Those who	الَّذِينَ
The owner	ذُو	Except	إِلَّا	Is granted it	يُلْقَاهَا

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Sura # 41 – 54 Verses - Makkah

سورة فصلت

حَظًّا	Of happiness (most fortunate)	عَظِيمٍ	Of great portion
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Translit	<i>Wa Mā Yulaqqāhā 'Illā Al-Ladhīna Ṣabarū Wa Mā Yulaqqāhā 'Illā Dhū Ḥaẓẓin `Aẓīmin</i>
AhmedAli	اور یہ بات نہیں دی جاتی مگر انہیں جو صابر ہوتے ہیں اور یہ بات نہیں دی جاتی مگر اس کو جو بڑا بخت والا ہے
Jalandhry	اور یہ بات ان ہی لوگوں کو حاصل ہوتی ہے جو برداشت کرنے والے ہیں۔ اور ان ہی کو نصیب ہوتی ہے جو بڑے صاحب نصیب ہیں
YusufAli	And no one will be granted such goodness except those who exercise patience and self-restraint none but persons of the greatest good fortune.
M.Khan	But none is granted it (the above quality) except those who are patient - and none is granted it except the owner of the great portion (of happiness in the Hereafter i.e. Paradise and of a high moral character) in this world.
Pickthal	But none is granted it save those who are steadfast, and none is granted it save the owner of great happiness.
Shakir	And none are made to receive it but those who are patient, and none are made to receive it but those who have a mighty good fortune.

وَأَمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْغٌ فَاسْتَعِذْ بِاللَّهِ ۚ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿36﴾

وَأَمَّا	And if	يَنْزَغَنَّكَ	Whisper comes to you	مِنْ	From
الشَّيْطَانِ	Satan	نَزْغٌ	An evil prodding	فَاسْتَعِذْ	Seek refuge
بِاللَّهِ ۚ	In Allah	إِنَّهُ	Verily	هُوَ	He is
السَّمِيعُ الْعَلِيمُ	The All-Hearer	الْعَلِيمُ	And All-Knower		

Translit	<i>Wa 'Immā Yanzaghannaka Mina Ash-Shayṭāni Nazghun Fāsta`idh Billāhi 'Innahu Huwa As-Samī'u Al-`Alīmu</i>
AhmedAli	اور اگر آپ کو شیطان سے کوئی وسوسہ آنے لگے تو اہل کی پناہ مانگیے بے شک وہی سب کچھ سننے والا جاننے والا ہے
Jalandhry	اور اگر تمہیں شیطان کی جانب سے کوئی وسوسہ پیدا ہو تو خدا کی پناہ مانگ لیا کرو۔ بے شک وہ سنتا جانتا ہے
YusufAli	And if (at any time) an incitement to discord is made to thee by the Evil One, seek refuge in Allah. He is the One Who hears and knows all things.
M.Khan	And if an evil whisper from Shaitān (Satan) tries to turn you away (O Muhammad SAW) (from doing good), then seek refuge in Allāh. Verily, He is the All-Hearer, the All-Knower.
Pickthal	And if a whisper from the devil reach thee (O Muhammad) then seek refuge in Allah. Lo! He is the Hearer, the Knower.
Shakir	And if an interference of the Shaitan should cause you mischief, seek refuge in Allah; surely He is the Hearing, the Knowing.

وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ ۚ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ ﴿37﴾

وَمِنْ	And from among	آيَاتِهِ	His signs are	اللَّيْلُ	The night
وَالنَّهَارُ	And the day	وَالشَّمْسُ	And the sun	وَالْقَمَرُ ۚ	And the moon
لَا	Not	تَسْجُدُوا	Prostrate	لِلشَّمْسِ	To the sun

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But prostrate	وَاسْجُدُوا	To the moon	لِلْقَمَرِ	Nor	وَلَا
Created them	خَلَقَهُنَّ	Who	الَّذِي	To Allah	لِلَّهِ
Him	إِيَّاهُ	You (really)	كُنْتُمْ	If	إِنْ
				worship	تَعْبُدُونَ

Translit	<i>Wa Min 'Āyātihi Al-Laylu Wa An-Nahāru Wa Ash-Shamsu Wa Al-Qamaru Lā Tasjudū Lilshshamsi Wa Lā Lilqamari Wa Asjudū Lillāhi Al-Ladhī Khalaqahunna 'In Kuntum 'ĪyāhuTa`budūna</i>				
AhmedAli	اور اس کی نشانیوں میں سے رات اور دن اور سورج اور چاند ہیں سورج کو سجدہ نہ کرو اور نہ چاند کو اور اس اللہ کو سجدہ کرو جس نے انہیں پیدا کیا ہے اگر تم اسی کی عبادت کرتے ہو				
Jalandhry	اور رات اور دن اور سورج اور چاند اس کی نشانیں میں سے ہیں۔ تم لوگ نہ تو سورج کو سجدہ کرو اور نہ چاند کو۔ بلکہ خدا ہی کو سجدہ کرو جس نے ان چیزوں کو پیدا کیا ہے اگر تم کو اس کی عبادت منظور ہے				
YusufAli	Among His Signs are the Night and the Day and the sun and Moon. Adore not the Sun and the Moon but adore Allah Who created them if it is Him ye wish to serve.				
M.Khan	And from among His Signs are the night and the day, and the sun and the moon. Prostrate yourselves not to the sun nor to the moon, but prostrate yourselves to Allāh Who created them, if you (really) worship Him.				
Pickthal	And of His portents are the night and the day and the sun and the moon. Adore not the sun nor the moon; but adore to Allah Who created them, if it is in truth Him Whom ye worship.				
Shakir	And among His signs are the night and the day and the sun and the moon; do not prostrate to the sun nor to the moon; and prostrate to Allah Who created them, if Him it is that you serve.				

فَإِنْ اسْتَكْبَرُوا فَالَّذِينَ عِنْدَ رَبِّكَ يُسَبِّحُونَ لَهُ بِاللَّيْلِ وَالنَّهَارِ وَهُمْ لَا يَسْأَمُونَ ﴿٣٨﴾

Then those	فَالَّذِينَ	They are too proud	اسْتَكْبَرُوا	But if	فَإِنْ
Glorify	يُسَبِّحُونَ	Your Lord	رَبِّكَ	Who are with	عِنْدَ
And day	وَالنَّهَارِ	(during) night	بِاللَّيْلِ	Him	لَهُ
Get tired	يَسْأَمُونَ	Never	لَا	And they	وَهُمْ

Translit	<i>Fa'ini Astakbarū Fa-Al-Ladhīna `Inda Rabbika Yusabbiḥūna Lahu Bil-Layli Wa An-Nahāri Wa Hum Lā Yas'amūna</i>				
AhmedAli	پھر اگر وہ تکبر کریں تو وہ لوگ جو آپ کے رب کے پاس ہیں رات دن اس کی تسبیح کرتے ہیں اور تھکتے نہیں				
Jalandhry	اگر یہ لوگ سرکشی کریں تو (خدا کو بھی ان کی پروا نہیں) جو (فرشتے) تمہارے پروردگار کے پاس ہیں وہ رات دن اس کی تسبیح کرتے رہتے ہیں اور (کبھی) تھکتے ہی نہیں				
YusufAli	But if they (Unbelievers) are arrogant, (no matter): for in the presence of thy Lord are those who celebrate His praises by night and by day. And they never flag (nor feel themselves above it).				
M.Khan	But if they are too proud (to do so), then there are those who are with your Lord (angels) glorify Him night and day, and never are they tired.				
Pickthal	But if they are too proud - still those who are with thy Lord glorify Him night and day, and tire not.				
Shakir	But if they are proud, yet those with your Lord glorify Him during the night and the day, and they are not tired.				

وَمِنْ آيَاتِهِ أَنْ تَرَى الْأَرْضَ خَاشِعَةً فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ ۚ إِنَّ الَّذِي أَحْيَاهَا
لَمُخْيِي الْمَوْتَى ۚ إِنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿39﴾

That you	أَنَّكَ	His Signs	آيَاتِهِ	And among	وَمِنْ
Barren	خَاشِعَةً	The earth	الْأَرْضَ	See	تَرَى
To it	عَلَيْهَا	We send down	أَنْزَلْنَا	But when	فَإِذَا
And growth	وَرَبَتْ ۚ	It is stirred to life	اهْتَزَّتْ	Water (rain)	الْمَاءَ
Gives it life	أَحْيَاهَا	He who	الَّذِي	Verily	إِنَّ
Indeed He	إِنَّهُ	To the dead	الْمَوْتَى ۚ	Surely (He) is able to give life	لَمُخْيِي
Things	شَيْءٍ	All	كُلِّ	Is over	عَلَىٰ
				He is able to do	قَدِيرٌ

Translit	Wa Min 'Āyātihi 'Annaka Tarā Al-'Arḍa Khāshī'atan Fa'idhā 'Anzalnā `Alayhā Al-Mā'aAhtazzat Wa Rabat 'Inna Al-Ladhī 'Ahyāhā Lamuhyī Al-Mawtā 'Innahu `Alā Kullī Shay'inQadīrun
AhmedAli	اور اس کی نشانیوں میں سے یہ ہے کہ تو زمین کو دبی ہوئی دیکھتا ہے پھر جب ہم اس پر پانی برساتے ہیں تو ابھرتی ہے اور پھولتی ہے بے شک جس نے اسے زندہ کیا وہی مردوں کو زندہ کرے گا بے شک وہی ہر چیز پر قادر ہے
Jalandhry	اور (اے بندے یہ) اسی کی قدرت کے نمونے ہیں کہ تو زمین کو دبی ہوئی (یعنی خشک) دیکھتا ہے۔ جب ہم اس پر پانی برسا دیتے ہیں تو شاداب ہو جاتی اور پھولنے لگتی ہے تو جس نے زمین کو زندہ کیا وہی مردوں کو زندہ کرنے والا ہے۔ بے شک وہ ہر چیز پر قادر ہے
YusufAli	And among His Signs is this: thou seest the earth barren and desolate; but when We send down rain to it, it is stirred to life and yields increase. Truly He Who gives life to the (dead) earth can surely give life to (men) who are dead. For He has power over all things.
M.Khan	And among His Signs (in this), that you see the earth barren, but when We send down water (rain) to it, it is stirred to life and growth (of vegetations). Verily, He Who gives it life, surely is Able to give life to the dead (on the Day of Resurrection). Indeed! He is Able to do all things.
Pickthal	And of His portents (is this): that thou seest the earth lowly, but when We send down water thereon it thrilleth and groweth. Lo! He Who quickeneth it is verily the Quickener of the Dead. Lo! He is Able to do all things.
Shakir	And among His signs is this, that you see the earth still, but when We send down on it the water, it stirs and swells: most surely He Who gives it life is the Giver of life to the dead; surely He has power over all things.

إِنَّ الَّذِينَ يُلْحِدُونَ فِي آيَاتِنَا لَا يَخْفَوْنَ عَلَيْنَا ۚ أَفَمَنْ يُلْقَىٰ فِي النَّارِ خَيْرٌ أَمْ مَنْ يَأْتِي آمِنًا
يَوْمَ الْقِيَامَةِ ۚ اعْمَلُوا مَا شِئْتُمْ ۚ إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿40﴾

Deviate	يُلْحِدُونَ	Those who	الَّذِينَ	Verily	إِنَّ
Are not	لَا	Our Signs	آيَاتِنَا	Concerning	فِي
Is he who	أَفَمَنْ	From us	عَلَيْنَا ۚ	Hidden	يَخْفَوْنَ

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Sura # 41 – 54 Verses - Makkah

سورة فصلت

The Fire	النَّارِ	Into	فِي	Is cast	يُلْقَى
He who	مَنْ	Or	أَمْ	Better	خَيْرٌ
On the day	يَوْمَ	Secure	أَمِنًا	Comes	يَأْتِي
What	مَا	Do	اعْمَلُوا	Of Judgement	الْقِيَامَةِ
Of what	بِمَا	Verily He is	إِنَّهُ	You will	تَسْتَمُ
		All-Seer	بَصِيرٌ	You do	تَعْمَلُونَ

Translit	'Inna Al-Ladhīna Yulhīdūna Fī 'Āyātīnā Lā Yakhfawna 'Alaynā 'Afaman Yulqā Fī An-NāriKhayrun 'Am Man Ya'tī 'Āmināan Yawma Al-Qiyāmati A`malū Mā Shi'tum 'Innahu Bimā Ta`malūna Baṣīrun
AhmedAli	بے شک جو لوگ ہماری آیتوں میں کج روی کرتے ہیں وہ ہم سے چھپے نہیں رہتے کیا وہ شخص جو آگ میں ڈالا جائے گا بہتر ہے یا وہ جو قیامت کے دن امن سے آئے گا جو پا ہو کر جو کچھ تم کرتے ہو وہ دیکھ رہا ہے
Jalandhry	جو لوگ ہماری آیتوں میں کج راہی کرتے ہیں وہ ہم سے پوشیدہ نہیں ہیں۔ بھلا جو شخص دوزخ میں ڈالا جائے وہ بہتر ہے یا وہ جو قیامت کے دن امن وامان سے آئے۔ (تو نہیں) جو پا ہو کر جو کچھ تم کرتے ہو وہ اس کو دیکھ رہا ہے
YusufAli	Those who pervert the Truth in Our Signs are not hidden from Us. Which is better? He that is cast into the Fire, or he that comes safe through, on the Day of Judgement? Do what ye will: Verily He seeth (clearly) all that ye do.
M.Khan	Verily, those who turn away from Our Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc. by attacking, distorting and denying them), are not hidden from Us. Is he who is cast into the Fire better or he who comes secure on the Day of Resurrection? Do what you will. Verily! He is All-Seer of what you do (this is a severe threat to the disbelievers)
Pickthal	Lo! those who distort Our revelations are not hid from Us. Is he who is hurled into the Fire better, or he who cometh secure on the Day of Resurrection? Do what ye will. Lo! He is Seer of what ye do.
Shakir	Surely they who deviate from the right way concerning Our communications are not hidden from Us. What! is he then who is cast into the fire better, or he who comes safe on the day of resurrection? Do what you like, surely He sees what you do.

إِنَّ الَّذِينَ كَفَرُوا بِالذِّكْرِ لَمَّا جَاءَهُمْ ۖ وَإِنَّهُ لَكِتَابٌ عَزِيزٌ ﴿٤١﴾

Disbelieve	كَفَرُوا	Those who	الَّذِينَ	Verily	إِنَّ
It comes to them	جَاءَهُمْ	When	لَمَّا	In the Reminder	بِالذِّكْرِ
An honorable respected	عَزِيزٌ	Is a Book	لَكِتَابٌ	And verily it	وَإِنَّهُ

Translit	'Inna Al-Ladhīna Kafarū Bidh-Dhikri Lammā Jā'ahum Wa 'Innahu Lakitābun `Azīzun
AhmedAli	بے شک وہ لوگ جنہوں نے نصیحت سے انکار کیا جب کہ وہ ان کے پاس آئی اور تحقیق وہ البتہ عزت والی کتاب ہے
Jalandhry	جن لوگوں نے نصیحت کو نہ مانا جب وہ ان کے پاس آئی۔ اور یہ تو ایک عالی رتبہ کتاب ہے
YusufAli	Those who reject the Message when it comes to them (are not hidden from Us); and indeed it is a Book of exalted power.
M.Khan	Verily, those who disbelieved in the Reminder (i.e. the Qur'ān) when it came to them (shall receive the

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Sura # 41 – 54 Verses - Makkah

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	punishment). And verily, it is an honourable well-fortified respected Book (because it is Allāh's Speech, and He has protected it from corruption). (See v.15:9)
Pickthal	Lo! those who disbelieve in the Reminder when it cometh unto them (are guilty), for lo! it is an unassailable Scripture.
Shakir	Surely those who disbelieve in the reminder when it comes to them, and most surely it is a Mighty Book:

لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ ۖ تَنْزِيلٌ مِنْ حَكِيمٍ حَمِيدٍ ﴿42﴾

Falsehood	الْبَاطِلُ	Comes to it	يَأْتِيهِ	Not	لَا
Not	وَلَا	Before it	بَيْنِ يَدَيْهِ	From	مِنْ
Sent down	تَنْزِيلٌ	Behind it	خَلْفِهِ ۖ	From	مِنْ
Worthy of All-Praise	حَمِيدٍ	The All-Wise	حَكِيمٍ	From	مِنْ

Translit	Lā Ya'tīhi Al-Bāṭilu Min Bayni Yadayhi Wa Lā Min Khalfihi Tanzīlun Min Ḥakīmīn Ḥamīdin
AhmedAli	جس میں نہ آگے اور نہ پیچھے سے غلطی کا دخل ہے حکمت والے تعریف کیے ہوئے کی طرف سے نازل کی گئی ہے
Jalandhry	اس پر جھوٹ کا دخل نہ آگے سے ہو سکتا ہے نہ پیچھے سے۔ (اور) دانا (اور) فویوں والے (خدا) کی اتاری ہوئی ہے
YusufAli	No falsehood can approach it from before or behind it: it is sent down by One Full of Wisdom, Worthy of all Praise.
M.Khan	Falsehood cannot come to it from before it or behind it (it is) sent down by the All-Wise, Worthy of all praise (Allāh swt).
Pickthal	Falsehood cannot come at it from before it or behind it. (It is) a revelation from the Wise, the Owner of Praise.
Shakir	Falsehood shall not come to it from before it nor from behind it; a revelation from the Wise, the Praised One.

مَا يُقَالُ لَكَ إِلَّا مَا قَدْ قِيلَ لِلرُّسُلِ مِنْ قَبْلِكَ ۚ إِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ وَذُو عِقَابٍ أَلِيمٍ ﴿43﴾

To you	لَكَ	Is said	يُقَالُ	Nothing	مَا
Verily	قَدْ	What	مَا	Except	إِلَّا
Before you	مِنْ قَبْلِكَ ۚ	To the Messengers	لِلرُّسُلِ	Was said	قِيلَ
Is indeed the Possessor	لَذُو	Your Lord	رَبِّكَ	Verily	إِنَّ
Of Punishment	عِقَابٍ	And the Possessor	وَذُو	Of forgiveness	مَغْفِرَةٍ
				painful	أَلِيمٍ

Translit	Mā Yuqālu Laka 'Illā Mā Qad Qīla Lilrrusuli Min Qablika 'Inna Rabbaka Ladhū Maghfiratin WaDhū 'Iqābin 'Alīmin
AhmedAli	آپ سے وہی بات کہی جاتی ہے جو آپ سے پہلے رسولوں سے کہی گئی تھی بے شک آپ کا رب بخشنے والا اور دردناک عذاب دینے والا بھی ہے
Jalandhry	تم سے وہی باتیں کہیں جاتی ہیں جو تم سے پہلے اور پیغمبروں سے کہی گئی تھیں۔ بے شک تمہارا پروردگار بخش دینے والا بھی اور عذاب الیم دینے والا بھی

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YusufAli	Nothing is said to thee that was not said to the messengers before thee: Surely thy Lord has at His command (all) Forgiveness as well as a most Grievous Penalty.
M.Khan	Nothing is said to you (O Muhammad SAW) except what was said to the Messengers before you. Verily, your Lord is the Possessor of forgiveness, and (also) the Possessor of painful punishment.
Pickthal	Naught is said unto thee (Muhammad) save what was said unto the messengers before thee. Lo! thy Lord is owner of forgiveness, and owner (also) of dire punishment.
Shakir	Naught is said to you but what was said indeed to the messengers before you; surely your Lord is the Lord of forgiveness and the Lord of painful retribution.

وَلَوْ جَعَلْنَاهُ قُرْآنًا أَعْجَمِيًّا لَقَالُوا لَوْلَا فُصِّلَتْ آيَاتُهُ ۖ أَأَعْجَمِيٌّ وَعَرَبِيٌّ ۚ قُلْ هُوَ لِلَّذِينَ آمَنُوا هُدًى وَشِفَاءٌ ۚ وَالَّذِينَ لَا يُؤْمِنُونَ فِي آذَانِهِمْ وَقْرٌ وَهُوَ عَلَيْهِمْ عَمًى ۚ أُولَٰئِكَ يُنَادُونَ مِنْ

﴿44﴾ مَكَانٍ بَعِيدٍ

As a Quran	قُرْآنًا	We had made this	جَعَلْنَاهُ	And if	وَلَوْ
Why not	لَوْلَا	They would have said	لَقَالُوا	In a foreign language other than Arabic	أَعْجَمِيًّا
What (a Book) not in Arabic	أَعْجَمِيٌّ	Its verses	آيَاتُهُ ۖ	Are explained in details	فُصِّلَتْ
It is	هُوَ	Say	قُلْ	And an Arab	وَعَرَبِيٌّ ۚ
A guide	هُدًى	Believe	آمَنُوا	For those who	لِلَّذِينَ
Not	لَا	And as for those who	وَالَّذِينَ	And a healing	وَشِفَاءٌ ۚ
Their ears	آذَانِهِمْ	In	فِي	Believe	يُؤْمِنُونَ
For them	عَلَيْهِمْ	And it is	وَهُوَ	There is deafness	وَقْرٌ
Called	يُنَادُونَ	They are those who are	أُولَٰئِكَ	Blindness	عَمًى ۚ
Far away	بَعِيدٍ	A place	مَكَانٍ	From	مِنْ

Translit	Wa Law Ja`alnahu Qur`ānān 'A`jamīyān Laqālū Lawlā Fuṣṣilat 'Āyātuḥu 'A'a`jamīyun Wa `Arabīyun Qul Huwa Lilladhīna 'Amanū Hudāan Wa Shifā'un Wa Al-Ladhīna Lā Yu'uminūna Fī'Adhānihim Waqrūn Wa Huwa `Alayhim `Amāan 'Ulā'ika Yunādawna Min Makānin Ba`īdin
AhmedAli	اور اگر ہم اسے عجمی زبان کا قرآن بنا دیتے تو کہتے کہ اس کی آیتیں صاف صاف بیان کیوں نہیں کی گئیں کیا عجمی کتاب اور عربی رسول کہہ دو یہ ایمان داروں کے لیے ہدایت اور شفا ہے اور جو لوگ ایمان نہیں لاتے ان کے کان بہرے ہیں اور وہ قرآن ان کے حق میں نابینائی ہے وہ لوگ (گویا کہ) دور جگہ سے پکارے جا رہے ہیں
Jalandhry	اور اگر ہم اس قرآن کو غیر زبان عرب میں (نازل) کرتے تو یہ لوگ کہتے کہ اس کی آیتیں (ہماری زبان میں) کیوں کھول کر بیان نہیں کی گئیں۔ کیا (خوب کہ قرآن تو) عجمی اور (مخاطب) عربی۔ کہہ دو کہ جو ایمان لاتے ہیں ان کے لئے (یہ) ہدایت اور شفا ہے۔ اور جو ایمان نہیں لاتے ان کے کانوں میں گرانی (یعنی بہرلپن) ہے اور یہ ان کے حق میں (موجب) نابینائی ہے۔ گرانی کے سبب ان کو (گویا) دور جگہ سے آواز دی جاتی ہے

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YusufAli	Had We sent this as a Qur'an (in a language) other than Arabic, they would have said: "Why are not its verses explained in detail? What! (a Book) not in Arabic and (a Messenger) an Arab?" Say: "It is a guide and a healing to those who believe; and for those who believe not there is a deafness in their ears, and it is blindness in their (eyes); they are (as it were) being called from a place far distant!"
M.Khan	And if We had sent this as a Qur'ân in a foreign language (other than Arabic), they would have said: "Why are not its Verses explained in detail (in our language)? What! (A Book) not in Arabic and (the Messenger) an Arab?" Say: "It is for those who believe, a guide and a healing. And as for those who disbelieve, there is heaviness (deafness) in their ears, and it (the Qur'ân) is blindness for them. They are those who are called from a place far away (so they neither listen nor understand).
Pickthal	And if We had appointed it a Lecture in a foreign tongue they would assuredly have said: If only its verses were expounded (so that we might understand)? What! A foreign tongue and an Arab? - Say unto them (O Muhammad): For those who believe it is a guidance and a healing; and as for those who disbelieve, there is a deafness in their ears, and it is blindness for them. Such are called to from afar.
Shakir	And if We had made it a Quran in a foreign tongue, they would certainly have said: Why have not its communications been made clear? What! a foreign (tongue) and an Arabian! Say: It is to those who believe a guidance and a healing; and (as for) those who do not believe, there is a heaviness in their ears and it is obscure to them; these shall be called to from a far-off place.

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَاخْتَلَفَ فِيهِ ۚ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَقُضِيَ بَيْنَهُمْ ۚ وَإِنَّهُمْ لَفِي شَكٍّ مِنْهُ مُرِيبٍ ﴿٤٥﴾

Moses	مُوسَى	We have given	آتَيْنَا	And indeed	وَلَقَدْ
Therein	فِيهِ ۚ	But dispute arouse	فَاخْتَلَفَ	The Scripture	الْكِتَابَ
That went forth	سَبَقَتْ	Word	كَلِمَةٌ	And had it not been for	وَلَوْلَا
Would have been settled	لَقُضِيَ	Your Lord	رَبِّكَ	From	مِنْ
In	لَفِي	But truly the are	وَإِنَّهُمْ	Between them	بَيْنَهُمْ ۚ
Suspicion	مُرِيبٍ	Thereto	مِنْهُ	Doubt	شَكٍّ

Translit	Wa Laqad 'Ātaynā Mūsā Al-Kitāba Fākhtulifa Fīhi Wa Lawlā Kalimatun Sabaqat Min Rabbika Laquḍiya Baynahum Wa 'Innahum Lafī Shakkin Minhu Murībīn
AhmedAli	اور ہم نے موسیٰ کو کتاب دی تھی پھر اس میں اختلاف کیا گیا اور اگر آپ کے رب کی طرف سے ایک بات صادر نہ ہو چکی ہوتی تو ان کا فیصلہ ہی ہو چکا ہوتا اور انہیں تو قرآن میں قوی شک ہے
Jalandhry	اور ہم نے موسیٰ کو کتاب دی تو اس میں اختلاف کیا گیا۔ اور اگر تمہارے پروردگار کی طرف سے ایک بات پہلے نہ ٹھہر چکی ہوتی تو ان میں فیصلہ کر دیا جاتا۔ اور یہ اس (قرآن) سے شک میں الجھ رہے ہیں
YusufAli	We certainly gave Moses the Book aforetime; but disputes arose therein. Had it not been for a word that went forth before from thy Lord (their differences) would have been settled between them: but they remained in suspicious disquieting doubt thereon.
M.Khan	And indeed We gave Mûsa (Moses) the Scripture, but dispute arose therein. And had it not been for a Word that went forth before from your Lord, (the torment would have overtaken them) and the matter would have been settled between them. But truly, they are in grave doubt thereto (i.e. about the Qur'ân). (Tafsir Al-Qurtubi)
Pickthal	And We verily gave Moses the Scripture, but there hath been dispute concerning it; and but for a Word that had already gone forth from thy Lord, it would ere now have been judged between them; but lo! they are in

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	hopeless doubt concerning it.
Shakir	And certainly We gave the Book to Musa, but it has been differed about, and had not a word already gone forth from your Lord, judgment would certainly have been given between them; and most surely they are in a disquieting doubt about it.

مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ ۖ وَمَنْ أَسَاءَ فَعَلَيْهَا ۚ وَمَا رَبُّكَ بِظَلَّامٍ لِلْعَبِيدِ ﴿٤٦﴾

Righteous good deeds	صَالِحًا	Does	عَمِلَ	Whosoever	مَنْ
Does evil	أَسَاءَ	And whosoever	وَمَنْ	It is for his ownself	فَلِنَفْسِهِ ۖ
Your Lord	رَبُّكَ	And not	وَمَا	It is against it	فَعَلَيْهَا ۚ
		To (His) slaves	لِلْعَبِيدِ	Unjust	بِظَلَّامٍ

Translit	Man `Amila Ṣālihāan Falinafsihi Wa Man 'Asā'a Fa`alayhā Wa Mā Rabbuka BiẓallāminLil`abīdi
AhmedAli	جو کوئی نیک کام کرتا ہے تو اپنے لیے اور برائی کرتا ہے تو اپنے سر پر اور آپ کا رب تو بندوں پر کچھ بھی ظلم نہیں کرتا
Jalandhry	جو نیک کام کرے گا تو اپنے لئے۔ اور جو برے کام کرے گا تو ان کا ضرر اسی کو ہوگا۔ اور تمہارا پروردگار بندوں پر ظلم کرنے والا نہیں
YusufAli	Whoever works righteousness benefits his own soul; whoever works evil, it is against his own soul: nor is thy Lord ever unjust (in the least) to His servants.
M.Khan	Whosoever does righteous good deed it is for (the benefit of) his ownself, and whosoever does evil, it is against his ownself, and your Lord is not at all unjust to (His) slaves.
Pickthal	Whoso doeth right it is for his soul, and whoso doeth wrong it is against it. And thy Lord is not at all a tyrant to His slaves.
Shakir	Whoever does good, it is for his own soul, and whoever does evil, it is against it; and your Lord is not in the least unjust to the servants.

إِلَيْهِ يُرْدُ عِلْمُ السَّاعَةِ ۚ وَمَا تَخْرُجُ مِنْ ثَمَرَاتٍ مِنْ أَكْمَامِهَا وَمَا تَحْمِلُ مِنْ أُنْثَىٰ وَلَا تَضَعُ إِلَّا بِعِلْمِهِ ۚ وَيَوْمَ يُنَادِيهِمْ أَيْنَ شُرَكَائِيَ قَالُوا آذَنَّاكَ مَا مِنَّا مِنْ شَهِيدٍ ﴿٤٧﴾

The knowledge	عِلْمُ	Is referred	يُرْدُ	To Him	إِلَيْهِ
Comes out	تَخْرُجُ	And not	وَمَا	Of the Hour	السَّاعَةِ ۚ
Of	مِنْ	Fruits	ثَمَرَاتٍ	Any	مِنْ
Conceive	تَحْمِلُ	Nor	وَمَا	Its sheath	أَكْمَامِهَا
Nor	وَلَا	Female	أُنْثَىٰ	Any	مِنْ
By His knowledge	بِعِلْمِهِ ۚ	Except	إِلَّا	Gives birth	تَضَعُ
Where are	أَيْنَ	He will call unto them	يُنَادِيهِمْ	And on the day when	وَيَوْمَ
We inform you that	آذَنَّاكَ	They will say	قَالُوا	My partners	شُرَكَائِيَ
Bears witness to it	مِنْ شَهِيدٍ	Of us	مِنَّا	None	مَا

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Translit	<i>'Ilayhi Yuraddu 'Ilmu As-Sā'ati Wa Mā Takhruju Min Thamarātin Min 'Akmāmiḥā Wa Mā Tahmilu Min 'Unthā Wa Lā Tada'u 'Illā Bi'ilmihī Wa Yawma Yunādīhim 'Ayna Shurakā'ī Qālū'Adhannāka Mā Minnā Min Shahīdin</i>
AhmedAli	قیامت کی خبر کا اسی کی طرف حوالہ دیا جاتا ہے اور کوئی پھل اپنے غلافوں سے نہیں نکلتا اور نہ کوئی مادہ حاملہ ہوتی ہے اور نہ وضع عمل کرتی ہے مگر اس کے علم سے اور جس دن انہیں پکارے گا کہ میرے شریک کہاں میں کہیں گے ہم نے آپ سے عرض کر دیا کہ ہم میں سے کسی کو بھی خبر نہیں
Jalandhry	قیامت کے علم کا حوالہ اسی کی طرف دیا جاتا ہے (یعنی قیامت کا علم اسی کو ہے) اور نہ تو پھل گا بھوں سے نکلتے ہیں اور نہ کوئی مادہ حاملہ ہوتی اور نہ جنتی ہے مگر اس کے علم سے۔ اور جس دن وہ ان کو پکارے گا (اور کہے گا) کہ میرے شریک کہاں میں تو وہ کہیں گے کہ ہم تجھ سے عرض کرتے ہیں کہ ہم میں سے کسی کو بھی خبر نہیں
YusufAli	To Him is referred the Knowledge of the Hour (of Judgment: He knows all): no date-fruit comes out of its sheath, nor does a female conceive (within her womb) nor bring forth (young), but by His Knowledge. The Day that (Allah) will propound to them the (question), "Where are the partners (ye attributed) to Me?" They will say "We do assure Thee not one of us can bear witness!"
M.Khan	To Him (Alone) is referred the knowledge of the Hour. No fruit comes out of its sheath, nor does a female conceive, nor brings forth (young), except by His Knowledge. And on the Day when He will call unto them (polytheists) (saying): "Where are My (so-called) partners (whom you did invent)?" They will say: "We inform You that none of us bears witness to it (that they are Your partners)!"
Pickthal	Unto Him is referred (all) knowledge of the Hour. And no fruits burst forth from their sheaths, and no female carrieth or bringeth forth but with His knowledge. And on the day when He calleth unto them: Where are now My partners? they will say: We confess unto Thee, not one of us is a witness (for them).
Shakir	To Him is referred the knowledge of the hour, and there come not forth any of the fruits from their coverings, nor does a female bear, nor does she give birth, but with His knowledge; and on the day when He shall call out to them, Where are (those whom you called) My associates? They shall say: We declare to Thee, none of us is a witness.

وَضَلَّ عَنْهُمْ مَا كَانُوا يَدْعُونَ مِنْ قَبْلُ ۖ وَظُنُّوا مَا لَهُمْ مِنْ مَّحِيصٍ ﴿٤٨﴾

What	مَا	Them	عَنْهُمْ	And will fail	وَضَلَّ
Before	مِنْ قَبْلُ ۖ	To invoke	يَدْعُونَ	They used	كَانُوا
They have	لَهُمْ	Not	مَا	And they will perceive that	وَضُنُّوا
		Place of refuge	مَحِيصٍ	Any	مِنْ

Translit	<i>Wa Ḍalla 'Anhum Mā Kānū Yad'ūna Min Qablu Wa Žannū Mā Lahum Min Maḥīṣin</i>
AhmedAli	اور ان سے وہ کھوئے جائیں گے جنہیں اس سے پہلے پکارتے تھے اور یقین کر لیں گے کہ انہیں کسی طرح بھی پھرنکارا نہیں
Jalandhry	اور جن کو پہلے وہ (خدا کے سوا) پکارا کرتے تھے (سب) ان سے غائب ہو جائیں گے اور وہ یقین کر لیں گے کہ ان کے لئے مخلصی نہیں
YusufAli	The (deities) they used to invoke aforetime will leave them in the lurch, and they will perceive that they have no way of escape.
M.Khan	And those whom they used to invoke before before (in this world) shall disappear from them, and they will perceive that they have no place of refuge (from Allāh's punishment).
Pickthal	And those to whom they used to cry of old have failed them, and they perceive they have no place of refuge.
Shakir	And away from them shall go what they called upon before, and they shall know for certain that there is no escape for them.

لَا يَسْأَلُ الْإِنْسَانُ مِنْ دُعَاءِ الْخَيْرِ وَإِنْ مَسَّهُ الشَّرُّ فَيُؤْسُ قَنُوطٌ ﴿49﴾

Man	الْإِنْسَانُ	Does get tired	يَسْأَلُ	Not	لَا
Good	الْخَيْرِ	Asking	دُعَاءِ	Of	مِنْ
Evil	الشَّرُّ	Touches him	مَسَّهُ	But if	وَإِنْ
		And is lost in despair	قَنُوطٌ	Then he gives all hope	فَيُؤْسُ

Translit	Lā Yas'amu Al-'Insānu Min Du`ā'i Al-Khayri Wa 'In Massahu Ash-Sharru Faya'ūsun Qanūṭun
AhmedAli	انسان بھلائی مانگنے سے نہیں تھکتا اور اگر اسے کوئی تکلیف پہنچ جائے تو مایوس اور ناامید ہو جاتا ہے
Jalandhry	انسان بھلائی کی دعائیں کرتا کرتا تو تھکتا نہیں اور اگر تکلیف پہنچ جاتی ہے تو ناامید ہو جاتا اور آس توڑ بیٹھتا ہے
YusufAli	Man does not weary of asking for good (things), but if ill touches him, he gives up all hope (and) is lost in despair.
M.Khan	Man (the disbeliever) does not get tired of asking good (things from Allāh), but if an evil touches him, then he gives up all hope and is lost in despair.
Pickthal	Man tireth not of praying for good, and if ill toucheth him, then he is disheartened, desperate.
Shakir	Man is never tired of praying for good, and if evil touch him, then he is despairing, hopeless.

وَلَئِنْ أَذَقْنَاهُ رَحْمَةً مِنَّا مِنْ بَعْدِ ضَرَاءٍ مَسَّتْهُ لَيَقُولَنَّ هَذَا لِي وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِنْ رُجِعْتُ إِلَىٰ رَبِّي إِنَّ لِي عِنْدَهُ لَلْحُسْنَىٰ ۖ فَلَنُنَبِّئَنَّ الَّذِينَ كَفَرُوا بِمَا عَمِلُوا وَلَنُذِيقَنَّهُمْ مِنَ

عَذَابٍ غَلِيظٍ ﴿50﴾

Of mercy	رَحْمَةً	We make him taste	أَذَقْنَاهُ	And truly if	وَلَئِنْ
Some adversity	ضَرَاءٍ	After	مِنْ بَعْدِ	From Us	مِنَّا
This is	هَذَا	He is sure to say	لَيَقُولَنَّ	Has touched him	مَسَّتْهُ
I think	أَظُنُّ	And not	وَمَا	For me	لِي
But if	وَلَئِنْ	Will be established	قَائِمَةً	The Hour	السَّاعَةَ
My Lord	رَبِّي	To	إِلَىٰ	I am brought back	رُجِعْتُ
With Him	عِنْدَهُ	For me	لِي	Surely	إِنَّ
Those who	الَّذِينَ	Then we verily inform	فَلَنُنَبِّئَنَّ	The best	لِلْحُسْنَىٰ ۖ
They have done	عَمِلُوا	With what	بِمَا	Disbelieved	كَفَرُوا
Torment	عَذَابٍ	Of a	مِنْ	And we shall make them taste	وَلَنُذِيقَنَّهُمْ
				severe	غَلِيظٍ

Translit	Wa La'in 'Adhaqnāhu Rahmatan Minnā Min Ba'di Darrā'a Massat/hu Layaqūlanna Hādhā Lī Wa
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	<i>Mā 'Aẓunnu As-Sā`ata Qā'imatan Wa La'in Ruji`tu 'Ilā Rabbī 'Inna Lī 'Indahu Lalhusnā Falanunabbi'anna Al-Ladhīna Kafarū Bimā 'Amilū Wa Lanudhīqannahum Min 'AdhābinGhalīẓin</i>
AhmedAli	اور اگر ہم اسے اس مصیبت کے بعد جو اس پر آئی تھی اپنی رحمت کا مزہ چکھاتے ہیں تو کہتا ہے یہ میرا حق تھا اور میں نہیں خیال کرتا کہ قیامت قائم ہوگی اور اگر میں اپنے رب کے پاس گیا بھی تو بے شک میرے لیے اس کے ہاں بھلائی ہی ہوگی ہم کافروں کو ضرور بتائیں گے جو کچھ وہ کرتے رہے اور ہم ضرور انہیں سخت عذاب چکھائیں گے
Jalandhry	اور اگر تکلیف پہنچنے کے بعد ہم اس کو اپنی رحمت کا مزہ چکھاتے ہیں تو کہتا ہے کہ یہ تو میرا حق تھا اور میں نہیں خیال کرتا کہ قیامت برپا ہو۔ اور اگر (قیامت چ) چ بھی ہو اور) میں اپنے پروردگار کی طرف لوٹا بھی جاؤں تو میرے لئے اس کے ہاں بھی خوشحالی ہے۔ پس کافر جو عمل کیا کرتے وہ ہم ان کو ضرور بتائیں گے اور ان کو سخت عذاب کا مزہ چکھائیں گے
YusufAli	When We give him a taste of some mercy from Ourselves, after some adversity has touched him, he is sure to say "This is due to my (merit): I think not that the Hour (of Judgment) will (ever) be established; but if I am brought back to my Lord, I have (much) good (stored) in His sight!" But We will show the Unbelievers the truth of all that they did, and We shall give them the taste of a severe Penalty.
M.Khan	And truly, if We give him a taste of mercy from Us, after some adversity (severe poverty or disease, etc.) has touched him, he is sure to say: "This is due to me (merit), I think not that the Hour will be established. But if I am brought back to my Lord, surely, there will be for me the best (wealth) with Him. Then, We verily, will show to the disbelievers what they have done and We shall make them taste a severe torment.
Pickthal	And verily, if We cause him to taste mercy after some hurt that hath touched him, he will say: This is my own; and I deem not that the Hour will ever rise, and if I am brought back to my Lord, I surely shall be better off with Him - But We verily shall tell those who disbelieve (all) that they did, and We verily shall make them taste hard punishment.
Shakir	And if We make him taste mercy from Us after distress that has touched him, he would most certainly say: This is of me, and I do not think the hour will come to pass, and if I am sent back to my Lord, I shall have with Him sure good; but We will most certainly inform those who disbelieved of what they did, and We will most certainly make them taste of hard chastisement.

وَإِذَا أَنْعَمْنَا عَلَى الْإِنْسَانِ أَعْرَضَ وَنَأَىٰ بِجَانِبِهِ وَإِذَا مَسَّهُ الشَّرُّ فَذُو دُعَاءٍ عَرِيضٍ ﴿٥١﴾

On	عَلَى	We bestow favour	أَنْعَمْنَا	And when	وَإِذَا
And turns	وَنَأَىٰ	He withdraws	أَعْرَضَ	Man	الْإِنْسَانِ
Touches him	مَسَّهُ	But when	وَإِذَا	Away	بِجَانِبِهِ
Supplications	دُعَاءٍ	Then he has	فَذُو	Evil	الشَّرِّ
				long	عَرِيضٍ

Translit	<i>Wa 'Idhā 'An`amnā `Alā Al-'Insāni 'A`raḍa Wa Na'a Bijānibihi Wa 'Idhā Massahu Ash-Sharru Fadhū Du`ā'in `Arīḍin</i>
AhmedAli	اور جب ہم نے انسان پر انعام کیا تو اس نے منہ پھیر لیا اور کنارہ کش ہو گیا اور جب اس کو تکلیف پہنچی تو لمبی چوڑی دعا کرنے لگا
Jalandhry	اور جب ہم انسان پر کرم کرتے ہیں تو منہ موڑ لیتا ہے اور پہلو پھیر کر چل دیتا ہے۔ اور جب اس کو تکلیف پہنچتی ہے تو لمبی لمبی دعائیں کرنے لگتا ہے
YusufAli	When We bestow favours on man he turns away, and gets himself remote on his side (instead of coming to Us); and when evil seizes him (he comes) full of prolonged prayer!
M.Khan	And when We show favour to man, he withdraws and turns away; but when evil touches him, then he has

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	recourse to long supplications.
Pickthal	When We show favour unto man, he withdraweth and turneth aside, but when ill toucheth him then he aboundeth in prayer.
Shakir	And when We show favor to man, he turns aside and withdraws himself; and when evil touches him, he makes lengthy supplications.

قُلْ أَرَأَيْتُمْ إِنْ كَانَ مِنْ عِنْدِ اللَّهِ ثُمَّ كَفَرْتُمْ بِهِ مَنْ أَضَلُّ مِمَّنْ هُوَ فِي شِقَاقٍ بَعِيدٍ ﴿52﴾

If	إِنْ	Tell me	أَرَأَيْتُمْ	Say	قُلْ
Allah	اللَّهُ	From	مِنْ عِنْدِ	It is	كَانَ
In it	بِهِ	You disbelieve	كَفَرْتُمْ	Then	ثُمَّ
Than one	مِمَّنْ	More astray	أَضَلُّ	Who is	مَنْ
Opposition	شِقَاقٍ	In	فِي	Who is	هُوَ
				Far away	بَعِيدٍ

Translit	<i>Qul 'Ara'aytum 'In Kāna Min `Indi Allāhi Thumma Kafartum Bihi Man 'Adallu Mimman Huwa FiShiqāqin Ba`idin</i>
AhmedAli	کہہ دو بھلا دیکھو تو سہی اگر یہ قرآن الہ کی طرف سے ہو پھر تم اس کا انکار کر بیٹھے تو ایسے پرلے درجہ کے ضدی سے کون زیادہ گمراہ ہو گا
Jalandhry	کہو کہ بھلا دیکھو اگر یہ (قرآن) خدا کی طرف سے ہو پھر تم اس سے انکار کرو تو اس سے بڑھ کر کون گمراہ ہے جو (حق کی) پرلے درجے کی مخالفت میں ہو
YusufAli	Say: "See ye if the (Revelation) is (really) from Allah, and yet do ye reject it? Who is more astray than one who is in schism far (from any purpose)?"
M.Khan	Say: "Tell me, if it (the Qur'ân) is from Allâh, and you disbelieve in it, who is more astray than one who is in opposition far away (from Allâh's Right Path and His obedience).
Pickthal	Bethink you: If it is from Allah and ye reject it - Who is further astray than one who is at open feud (with Allah)?
Shakir	Say: Tell me if it is from Allah; then you disbelieve in it, who is in greater error than he who is in a prolonged opposition?

سَنُرِيهِمْ آيَاتِنَا فِي الْآفَاقِ وَفِي أَنْفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ ۖ أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ﴿53﴾

In	فِي	Our signs	آيَاتِنَا	We will show them	سَنُرِيهِمْ
Their ownelves	أَنْفُسِهِمْ	And in	وَفِي	The horizons	الْآفَاقِ
To them	لَهُمْ	It becomes manifest	يَتَبَيَّنَ	Until	حَتَّىٰ
Is it not	أَوَلَمْ	The truth	الْحَقُّ ۖ	That this is	أَنَّهُ
That He is	أَنَّهُ	To your Lord	بِرَبِّكَ	Sufficient	يَكْفِي
Things	شَيْءٍ	All	كُلِّ	Over	عَلَىٰ

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				A Witness	شَهِيدٌ
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Translit	<i>Sanurīhim 'Āyātīnā Fī Al-'Āfāqī Wa Fī 'Anfusihim Ḥattā Yatabayyana Lahum 'Annahu Al-Ḥaqqu 'Awalam Yakfi Birabbika 'Annahu 'Alā Kullī Shay'in Shahīdun</i>
AhmedAli	عنقریب ہم اپنی نشانیاں انہیں دنیا میں دکھائیں گے اور خود ان کے نفس میں یہاں تک کہ ان پر واضح ہو جائے گا کہ وہی حق ہے کیا ان کے رب کی یہ بات کافی نہیں کہ وہ ہر چیز کو دیکھ رہا ہے
Jalandhry	ہم عنقریب ان کو اطراف (عالم) میں بھی اور خود ان کی ذات میں بھی اپنی نشانیاں دکھائیں گے یہاں تک کہ ان پر ظاہر ہو جائے گا کہ (قرآن) حق ہے۔ کیا تم کو یہ کافی نہیں کہ تمہارا پروردگار ہر چیز سے خبردار ہے
YusufAli	Soon will We show them Our Signs in the (furthest) regions (of the earth), and in their own souls until it becomes manifest to them that this is the Truth. Is it not enough that thy Lord doth witness all things?
M.Khan	We will show them Our Signs in the universe, and in their own selves, until it becomes manifest to them that this (the Qur'ân) is the truth. Is it not sufficient in regard to your Lord that He is a Witness over all things?
Pickthal	We shall show them Our portents on the horizons and within themselves until it will be manifest unto them that it is the Truth. Doth not thy Lord suffice, since He is Witness over all things?
Shakir	We will soon show them Our signs in the Universe and in their own souls, until it will become quite clear to them that it is the truth. Is it not sufficient as regards your Lord that He is a witness over all things?

أَلَا إِنَّهُمْ فِي مِرْيَةٍ مِنْ لِقَاءِ رَبِّهِمْ ۚ أَلَا إِنَّهُ بِكُلِّ شَيْءٍ مُحِيطٌ ﴿٥٤﴾

In	فِي	They are	إِنَّهُمْ	Verily	أَلَا
With their Lord	رَبِّهِمْ ۚ	Concerning the meeting	مِنْ لِقَاءِ	Doubt	مِرْيَةٍ
All	بِكُلِّ	He it is who is	إِنَّهُ	Verily	أَلَا
		surrounding	مُحِيطٌ	Things	شَيْءٍ

Translit	<i>'Alā 'Innahum Fī Miryatin Min Liqā'i Rabbihim 'Alā 'Innahu Bikulli Shay'in Muḥīṭun</i>
AhmedAli	خبردار انہیں اپنے رب کے پاس حاضر ہونے میں شک ہے خبردار بے شک وہ ہر چیز کو گھیرے ہوئے ہے
Jalandhry	دیکھو یہ اپنے پروردگار کے رو برو حاضر ہونے سے شک میں ہیں۔ سن رکھو کہ وہ ہر چیز پر احاطہ کئے ہوئے ہے
YusufAli	Ah indeed! Are they in doubt concerning the Meeting with their Lord? Ah indeed! it is He that doth encompass all things!
M.Khan	Verily, they are in doubt concerning the Meeting with their Lord? (i.e. Resurrection after their death, and their return to their Lord). Verily! He it is Who is surrounding all things!
Pickthal	How! Are they still in doubt about the meeting with their Lord? Lo! Is not He surrounding all things?
Shakir	Now surely they are in doubt as to the meeting of their Lord; now surely He encompasses all things.